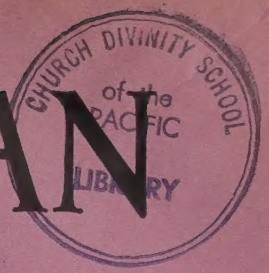


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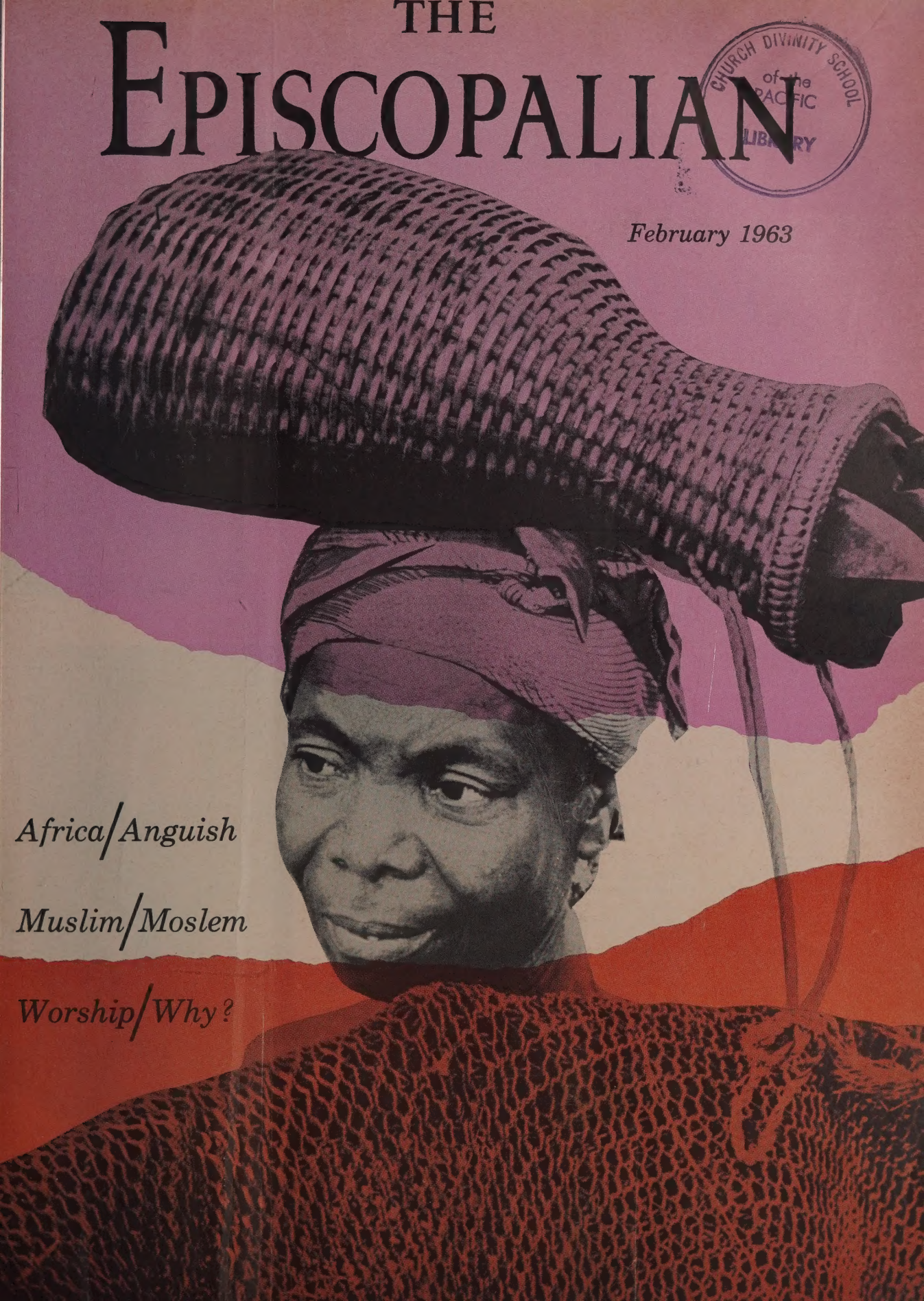


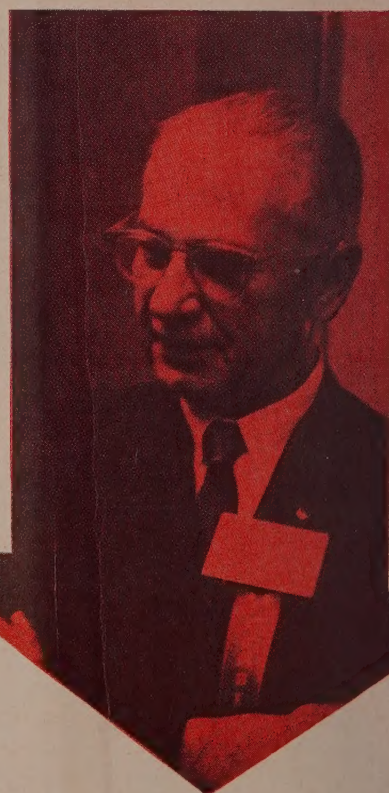
February 1963

Africa/Anguish

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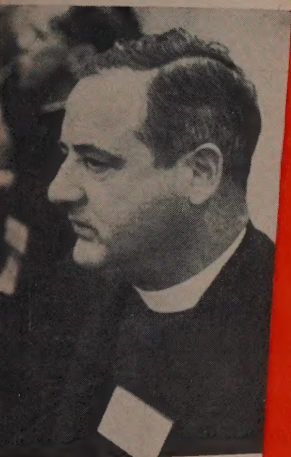
Worship/Why?





Exploring in all directions is one way of summing up what people do at a conference on worship. Headed "northward," above, is the Rev. Joseph T. Nolan, former F.B.I. man and pastor of St. Patrick's Roman Catholic Church, Galena, Kansas. Pointed eastward and discussing the troubles of the big cities with a lay delegate is the Rev. C. Kilmer Myers of New York. Layman Frank H. Cellier and the Rev. Massey H. Shepherd, Jr., filling out the other two points of the compass, are distinguished liturgical experts.

BY EDWARD T. DELL, JR.



EXPLORING THE WHYS OF WORSHIP

A powerful yeast is at work within world-wide Christendom. It is called "the liturgical movement." It crosses all denominational barriers and proposes an exciting revitalization of the Christian way of life through a study of what our worship really means.

"VATICAN Parley, by Big Majority, Votes Preface to Liturgy Reform," said headlines across the country recently, referring, of course, to the action of the historic Vatican Council II in Rome. The events of the Roman Catholic deliberations have made nearly every-

one aware that something is very likely to happen to Roman Catholic worship patterns before the Council's final adjournment.

It is no accident that the bishops assembled in Rome moved worship to first place on their agenda in the early days of the Council. This was only one of the dramatic evidences of the influence of something called "the liturgical movement."

At the same time that more than 2,000 "Fathers of the Church" were meeting in Rome, some 300 Episcopal lay people and nearly 600 clergy, with representatives of a dozen other churches, were meeting in the Wichita Liturgical Conference in South Central Kansas. This was the third such conference sponsored by a unique group of thirty Episcopal clergy and laymen calling themselves Associated Parishes for Liturgy and Mission.

While this unofficial group does not avoid publicity, it has remained

a quiet and nearly anonymous influence during its sixteen years of existence. This particular characteristic of the group stems from the larger, unorganized, international liturgical movement of which it is a part.

The movement, which is in no sense an organization, today has adherents in nearly all the major branches of Christendom. Not only is it having a strong influence on the deliberations in the Vatican, it is felt in such gatherings as the World Council of Churches and has had no small effect on proposed prayer-book revision within the Anglican Communion.

Although no history of the movement has yet been written, there are some general characteristics that can be noted in its growth during the last 150 years. The first evidence of the current liturgical revival appeared shortly after the French Revolution. In the early 1800's a num-

The Rt. Rev. Edward C. Turner, left, Bishop of Kansas, was episcopal patron of the conference. Lecturers Merchant, center, and Pollard, right, examined the mission to artists and scientists.



EXPLORING THE WHYS OF WORSHIP

ber of Roman Catholic and Anglican churchmen became deeply concerned about the growing irrelevance of the Church. They observed that the Church had less and less effect on the life of the average man, despite the fact that he was often a member. For them it was far more than an effort to conserve the Church; it was a genuine pastoral concern for the lives of their people. They began to study the Church and its life in an effort to find some answers.

At about the same time, what we now call the scientific revolution was just shifting gears to produce the age of the machine. The same attitude toward knowledge that animated the scientists and the scholars of the nineteenth century began to have a profound effect on the scholars of Christendom. Despite all the noisy controversies over religion versus science and the Bible versus evolution, the precise and highly reliable techniques of scientific study influenced the study discipline of the cloister. Inevitably there was widespread criticism of the efforts of the scholars, particularly the Bible scholars. Some of the criticism, it is now evident, was merited.

In the long view, however, the

scholarly disciplines in Bible study, theology, history, archaeology, language, and related fields have been of enormous benefit to the Church in helping it to understand itself.

The findings of such studies have put some powerful arguments in the hands of those concerned with the health of the Church's worship life. Biblical scholarship has led the searchers to a study of the theology of the Bible. New understanding and appreciation of the Old Testament have contributed much to what the people in the liturgical movement have to say. Language study, archaeology, and the study of ancient Middle East cultures have helped them put together an accurate picture of the elements of early Christian worship that is informative and illuminating.

Early in their efforts, the scholars discarded any tendencies to become mere antiquarians attempting to reproduce the details of some past golden age. They set themselves the task of a thorough understanding of the purposes of worship as it was understood in Old Testament times, by Jesus and His followers, and during later periods of the life of the Church.

What is most remarkable about the movement is that on many formerly controversial matters there is now a unique unity of viewpoint among these scholars across all manner of denominational lines. Today there is a heavy flow of information between liturgical scholars all over the world.

The Wichita Conference, and the two earlier ones, are part of that flow of information. Associated Parishes for Liturgy and Mission was formed in 1946 under the shorter name Associated Parishes, Inc. (still its legal title), with motives similar to those that originated the larger movement.

The Rev. Dr. Massey H. Shepherd, presently professor of liturgics and Church history at the Church Divinity School of the Pacific in Berkeley, California, and the Rev. John O. Patterson, until recently headmaster of Kent School, Kent, Connecticut, met in 1947 with ten parish priests in Cincinnati. Together they agreed to study the findings and insights of the liturgical revival and put themselves under the discipline of these insights in their pastoral tasks as parish priests. Their second aim was to share such insights with other clergy of the Episcopal Church. Their decision to keep the membership small was a result of their wish to remain an effective study group. They also wanted to avoid becoming an organized party within the church. For a number of years the group remained no larger than twenty, the original size agreed upon. Today there are thirty members.

The membership of Associated Parishes is made up mostly of working parish clergy, but also includes the Rev. Bonnell Spencer, Order of the Holy Cross, an active missionary and author of a series of books and pamphlets; Dr. Dora Chaplin, author and assistant professor of pastoral theology at General Theological Seminary, New York; and Mr. Frank S. Cellier, an executive of

Sears, Roebuck, Chicago, and lay lecturer in liturgics at Seabury Western Theological Seminary, Evanston, Illinois.

Distinguished speakers are a hallmark of these conferences. The two previous events included such leaders as the Rt. Rev. Arthur C. Lichtenberger, Presiding Bishop of the Episcopal Church and the Rev. Theodore O. Wedel, long-time warden of the College of Preachers in Washington, D.C., and this year a visiting lecturer at Union Seminary in New York.

At the Wichita conference, the Rev. Massey H. Shepherd, Jr., delivered the keynote address on the opening night. Dr. Shepherd, one of the prime movers of the group, is acknowledged internationally as one of the leading liturgical scholars in the world today, and is vice-chairman of General Convention's Standing Liturgical Commission.

The Rev. Joseph Nolan, pastor of St. Patrick's Roman Catholic Church in Galena, Kansas, not only provided an up-to-date report on the liturgical movement in the Roman Catholic Church, but commented on the proceedings of the Vatican Council, under way at that time. Present with him at the conference were his bishop, the Most Rev. Mark W. Carroll, Bishop of Wichita, and the Rev. Gerald Ellard, S.J., professor of liturgical theology and Church his-

tory, St. Mary's College, St. Mary's, Kansas, and author of *The Mass in Transition*.

The Rev. W. Moelwyn Merchant, head of the English department at England's Exeter University, discussed the Church's mission to the artist, indicating that in many cases "the Church might do a good bit more listening to the artist, before it begins to talk to him."

The Rev. William G. Pollard of the Institute of Nuclear Studies at Oak Ridge, Tennessee, drew a graphic picture of the contemporary scientific culture in which the Church must minister, by characterizing it as "lost in a purely physical world of time and space."

The work of liturgical renewal in the changing, problem-racked cities was discussed by the Rev. C. Kilmer Myers, vicar of the Chapel of the Intercession, Trinity Parish, New York City.

In addition to the five addresses on the general theme of "Liturgy and Mission," another highlight of the gathering was the conference Eucharist sermon, "Liturgy and our Daily Work," delivered by the Rt. Rev. James A. Pike, Bishop of California.

The Wichita conference was a marvel of compact planning. A three-day whirlwind of events moved with clockwork timing. The success of the conference was due in large part to the behind-the-scenes work of hun-

dreds of lay people in St. James' Parish, Wichita, and their rector, the Rev. Fred W. Putnam, president of Associated Parishes for Liturgy and Missions, who has since become suffragan bishop-elect of the Diocese of Oklahoma.

A dozen distinguished authors took part in a massive autographing party sponsored by the St. James' parish bookshop.

Liturgical art by amateur and semi-professional craftsmen from all parts of the U.S. and Canada was exhibited, and copies of a first directory of seventy-nine such artists were available to conferees.

Such conferences, beside providing a means for the exchange of information, are a way of spelling out the application of the principles of worship renewal to lay people and clergy.

First among such principles is the belief that worship is central to the quality of life in the Church, and to the life of the Christian in the world. The center of that worship is the parish communion, celebrated as the main service every Sunday. Their insistence on this cardinal point stems not from party opinion, but from an impressive array of carefully researched evidence. In this they are in agreement with liturgical groups in other denominations. That Roman Catholics hold such a view is to be expected, but there are many Meth-

At the closing luncheon of the conference the speakers answered questions. Frank H. Cellier, standing, of Sears, Roebuck Co., presides.





Men, boys, and the orchestra of St. James' parish prepare for conference evensong.

THE WHYS OF WORSHIP

odist, Baptist, Lutheran, and other scholars who uphold similar principles.

Participation by the laity in the worship of the church is another of the primary aims of the Associated Parishes group. It is a participation based on understanding, however. Their teaching brochures constantly relate action to meaning. They have sometimes been charged with wanting to overhaul, modernize, or otherwise change the Prayer Book. They answer that there is no way for intelligent change to be made in our worship manual until more laymen understand the one we have in the light of our present knowledge. They go on to maintain that some widely current uses made of the Prayer Book make it clear that we do not always pay very careful attention to the instructions contained in it.

Loyalty to the Prayer Book may sound a bit remote from daily living. If it does, they point out that in general practice the service of Holy Baptism has become, in many parishes, nearly a private service, whereas the instructions preceding the service indicate that it should normally take place within the regular service of worship on a Sunday. Such a change in our use of the Prayer Book, they insist, would not only remind us more often of the significance of Baptism, but also increase our sense of unity in the Body of Christ, and alter our attitudes in such matters as competitive business practices, racial unity, and inner city renewal.

To some Episcopalians with ex-

perience in churchmanship controversies of the past, this may sound like more of the same. It isn't. Not only the Associated Parishes group, but a great many others in the Episcopal Church believe that partisan churchmanship is irrelevant in the light of the presently available knowledge of the meaning and purpose of worship.

While the Associated Parishes for Liturgy and Mission group and many who are of their persuasion will contend strongly for their viewpoint, they are careful not to claim that these are easy "cure-alls" for the life and worship of Christians. Such principles are a beginning, not the ultimate goal. The widening conversation about worship in the Episcopal Church, for which in some part they are responsible, is for them a satisfying thing. There is every reason to believe that there will be more discussion and study of the ways of worship in the future. What has been an undertone of similar discussions in other denominations is now more and more a public conversation, particularly since the news from Rome in late 1962.

Inevitably all this leads to the unity question. Unity among the churches is a dream and a goal for many Christians for its own sake. While some seem to fear the unity movement as a threat to their customary ways of worship, those who have studied the worship life of the Church most thoroughly do not share those fears. Their commonly shared findings are already at work like a powerful yeast in the life of the Church all over the globe.

The problems and differences are far from solved; but those in the liturgical movement seem confident that if churchmen generally will join them in an honest and open search for the truth, then the goal of unity will result not in an impoverishment, but rather a richer life of worship for all.

If a significant number of Episcopalians begin to understand their worship, as the members of Associated Parishes for Liturgy and Mission hope they will, this will be something near a miracle of renewal, but will not yet constitute a revolution. On the other hand, the Associated Parishes people, and many like them, believe that if and when this does happen, a revolution will have begun.

AVAILABLE LITERATURE

For those who want more information on the liturgical movement and the activities of Associated Parishes, here is a partial listing of materials available.

Booklet

The Liturgy and the Christian Faith, by Massey H. Shepherd, Jr.

Study Brochures

Christian Initiation, Part I: Holy Baptism. Christian Initiation, Part II: Confirmation. The Parish Eucharist. "In Newness of Life": A Guide for Self-Examination. Holy Matrimony and the Christian Family. The Christian Meaning of Work. Christian Burial.

Pamphlets

"This Our Bounden Duty and Service" (on the place of Holy Communion in parish Sunday worship).

The pamphlet and brochures listed above may be obtained by writing to Associated Parishes, Inc., 6 North Carroll Street, Madison 3, Wisconsin. The booklet is \$1.00, the brochures are 50¢ each with ten or more for 35¢ each. The pamphlet is 5¢, minimum order 20 copies.

Other Publications on the Liturgical Movement

Seabury Press

Before the Holy Table, paper, \$1.25.
The Day of Light, by H. Boone Porter Jr., Paper, \$1.75.

Oxford University Press

The Liturgical Renewal of the Church, \$3.25 (from the first Liturgical Conference, Madison, Wisconsin).
The Eucharist and Liturgical Renewal, \$3.00 (from the second Liturgical Conference, San Antonio, Texas).
The Reform of Liturgical Worship: Perspectives and Prospects, by Massey H. Shepherd, Jr., \$3.00.
Mindful of the Love, by Stephen F. Bayne, Jr., \$2.75.

LETTERS

ONE GOOD TURN

Across the months I have learned to look forward to receiving your magazine and when it comes I always turn first to the "Meditation" by Mary Morrison. I think her combination of refreshing Biblical insights and deftness of touch is absolutely superb.

THE REV. JOHN RICHARD McDONALD
New York, N.Y.

NOT ONE IOTA

Phooley on Christian unity! Why should we Anglicans be so concerned with visible unity with the Romans, Eastern Orthodox, and Protestants, when we can't even agree among ourselves as to what we ought to believe and practice? For every prayer for Christian unity, I am saying a thousand prayers against it. I love the Episcopal Church and my prayers are for Anglican unity only. I am not willing to compromise one iota. Christ's body has many branches, as does yours and mine, and so does His Church.

ROBERT L. KELLEY
Cincinnati, Ohio

FOLLY FOILED

One item in the December [issue of] THE EPISCOPALIAN amazes me. Most sane Americans think our congressmen were entirely right when a few months ago they "spurned the administration's request for a \$732 million appropriation for . . . fallout shelters in every American city." The futility and folly of such so-called shelters has been

convincingly proved by men whose scientific knowledge and honest judgment cannot be disputed.

THE REV. GEORGE L. PAINE
Cambridge, Mass.

THE TWELVE DAYS OF CHRISTMAS

On page 31 of the December issue of THE EPISCOPALIAN the concluding sentence reads: "Most Eastern Orthodox Churches still celebrate Christmas Day on January 6."

This statement is incorrect because the Eastern Church accepts the Julian Calendar that is thirteen days behind the Gregorian, thus December 25 + 13 days = 38 - 31 = January 7.

NADINE ERNSLAEFF
Pittsfield, Mass.

HINT, HINT

"The Christmas Club With Year-Round Benefits" on page 60 (December) is a splendid article; and on behalf of our vestry and as chairman of this year's every-member canvass, I write seeking permission to use it, with due credit, as a letter to members who have not yet acted on their pledge for 1963.

FRED F. LAVELL
Washington, D.C.

PROGRESS REPORT

"The Practice of Peace" by Harlan Cleveland is a most lucid and encouraging report about the progress we are making toward world peace and about the practical steps which we can take to help realize it.

However, it did not say as much about how "the practice of peace must begin with each one of us right where we are" as I had hoped.

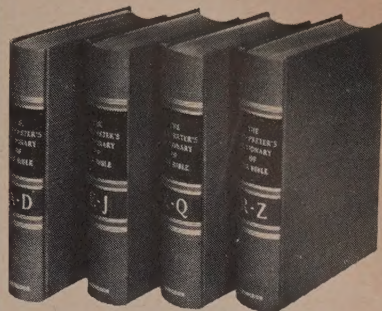
DOROTHY W. WHITE
Poughkeepsie, N.Y.

NOT WHAT, BUT WHY?

The same clergy who have been silent on the subject of prayer in public schools have probably long since given up reminding their congregations that what they do through the Foreign Aid Program, UNICEF, UNRRA, *ad nauseam*, ought to be done as an instrumentation of Christian ministry. If it is not done in the name of God, the result can not be related to the society of Christian nations we ought to be fostering.

. . . Society has become secularized;

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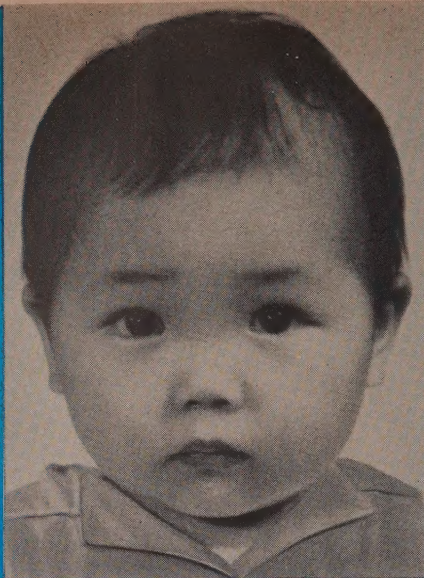
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- The story behind Church World Service
- The Indian American: tragedy and hope
- Jesus as teacher
- Anglican Odyssey in Asia

WHY DON'T I HAVE A MOTHER ?



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(Her name means "Pretty")

We may never have an answer for little Kuang Ch'i. She was found abandoned in the yard of a Children's Home in Formosa (Taiwan), bundled in rags -- hungry -- cold -- crying. Perhaps her parents were desperately poor. Or maybe her mother couldn't bear to see her slowly starve.

The women of the Home named her Kuang Ch'i -- meaning "Pretty." They loved her, cuddled her, laughed with her -- but still she asks: "Why don't I have a mother?"

There are thousands of boys and girls in the world, asking this same question. They didn't have a choice about being born -- in fact, half the

world's children go to bed hungry every night . . . that is, if they have a bed . . .

Could you love this sad-eyed wistful little girl? Children like her can be found in any of the countries listed. The cost for "adopting" these children of tragedy is the same in all countries -- ten dollars a month.

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Christian Children's Fund, incorporated in 1938, with its 469 affiliated orphanage schools in 55 countries, is the largest Protestant orphanage organization in the world, assisting over 41,000 children. With its affiliated Homes it serves 45 million meals a year. It is registered with the Advisory Committee on Voluntary Aid of the International Cooperation Administration of the United States Government. It is experienced, efficient, economical and conscientious.

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is no obligation to continue the adoption.

☐ Please send me further information.

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LETTERS

and since this means the transferring of moral authority from God to social institutions, let's, by all means and at all costs, avoid giving offense to those people who don't believe in God and Christ.

J. P. MORRIS, JR.
Philadelphia, Pa.

CALENDAR COMMENTS

Thank you for again including in the December issue the calendar of the Christian year. The colors are excellent. The calendar is a real help in teaching the sixth grade pupils.

MRS. WILLIAM WELSH
Greeley, Colo.

I was very much disappointed to note that your 1962-63 Christian year calendar has been made up in a style considerably different from last year's. While last year's calendar was an excellent teaching device and was distributed to both my classes at the Chapel of the Intercession (Trinity Parish), the large, squatty numerals dominate this year's edition to such an extent that the colors illustrating the changing seasons of the Christian year are obscured. Since the colors have more significance than the numbered days of the secular year, I hope that you will consider restoring the 1961-62 format next year.

MICHAEL GRANT
New York, N.Y.

ARAMAIC IN ACTIVE SERVICE

Aramaic is by no means a dead language. It is regularly used in the worship of the Church of the East and the Assyrians, the ancient Church of the Persian Empire which carried Christianity to China in the seventh century.

On November 11, the Patriarch of this church, His Holiness Mar Eshai Shimun XXIII, celebrated the Holy Communion in Aramaic in the Church of St. Alban, Olney, Philadelphia.

The Joint Commission on the Orthodox and Old Catholic Churches maintains relations with the Church of the East and the Assyrians on behalf of the Episcopal Church, and it is a constant joy to us that we are on excellent terms with this church which over the centuries has maintained the thought-forms and words used by Our Lord.

THE REV. ROBERT B. MACDONALD
Philadelphia, Pa.

Have and Have Not

This column is your column, designed to bring together those who need certain church supplies and furnishings and those who have a surplus. Please observe these simple rules: 1) write directly to the parish, mission, or individual making the request; 2) do not send any material to THE EPISCOPALIAN.

The Church of Saint Jude the Apostle, a new mission in California, is in need of a new or used 16mm movie projector (sound) and a filmstrip projector. The mission already has twenty-eight leaders active in its education program. If you can help, please contact the Rev. David A. Crump, Saint Jude the Apostle, P. O. Box 622, Cupertino, Calif.

The Missionary District of Liberia hopes to replace a number of mud-thatched mission chapels with permanent structures in the near future. Needed are church furnishings, supplies, and materials of all sorts, among them: (1) used offering plates; (2) used frontals and superfrontals, altar linens, purificators, and corporals; (3)

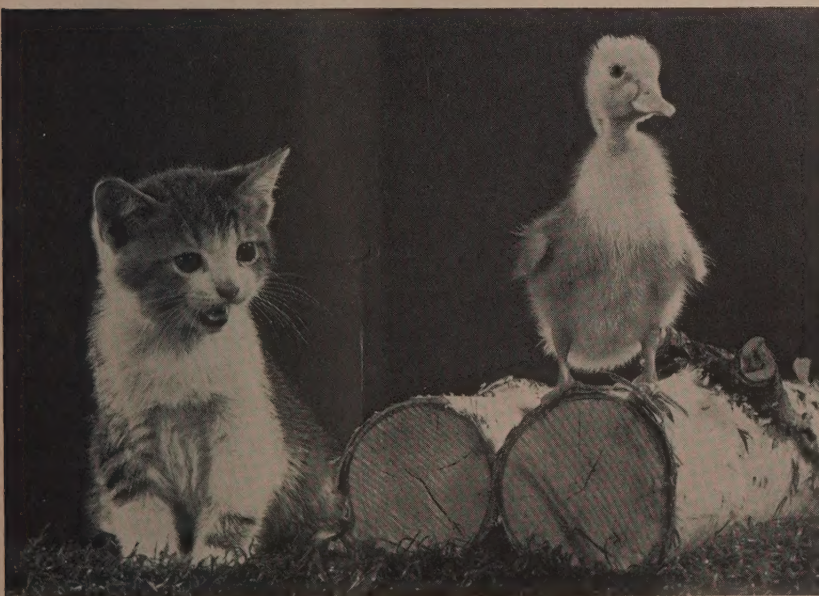
used lectern Bibles; (4) used Prayer Books and Hymnals; (5) used cassocks and surplices for lay readers and catechists; (6) used altar vases; (7) used chalice and patens; (8) processional crosses. If you are able to help, please send supplies to: The Ven S. F. Dennis, c/o Paul A. Tate, 317 East 23 Street, New York 10, N.Y.

One of the families of St. Thomas Episcopal Church in Sunnyvale, California, offers a winter-weight priest's cloak. If interested, write to Miss Judy Patterson, 747 Iris Avenue, Sunnyvale, Calif.

If you have a set of silver cruets (sterling or plated) which you are willing to sell, a group in Montana is interested in obtaining a set for their mission. Please direct correspondence to the Daughters of the King at the Church of the Holy Nativity, Whitefish, Mont.

If your parish or mission wishes to list church supply needs or surplus, please write: Have and Have Not Editor, THE EPISCOPALIAN, 1930 Chestnut Street, Philadelphia 3, Pa.

THE EPISCOCAT



"You mean to tell me he's an Anglican too?"

John Gajda



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FOR YOUR INFORMATION

* * * * *

This month's cover subject—a woman balancing a fish trap on her head and clutching a fish net in her hand—represents Africa, an overwhelming continent which too many Christians underestimate. In "NEW WAYS FOR WEST AFRICA," page 26, the Rev. Canon **Howard A. Johnson** gives an eye-opening account of one section of this vast and misunderstood area of the Anglican Communion.

Many of our readers will recognize the Rev. **John G. Harrell**, "TROUBLES IN TV LAND," page 54, as the author of the popular "Sight and Sound" column in *Findings*, the church's national Christian education magazine. Until last September Mr. Harrell was executive secretary of the Department of Christian Education's Division of Audio-Visual Education. Now living in Berkeley, California, he and Mrs. Harrell—a former officer in the Department of Christian Education—will collaborate in producing audio-visual materials for the church.

A chain of events too significant to be simple coincidences produced the "MIRACLE AT MIDNIGHT," page 37. Though a first-time contributor to our pages, author **Esther Lee Carter** is a much-published writer. After Mr. Carter's remarkable recovery from serious illness, described in this article, the Carters lived through another trying experience: in October, Hurricane Frieda struck the Carters' lakeside cottage in Spanaway, Washington, cutting them off from all outside contact. Then, in the wake of the hurricane, the house caught fire, leaving them without food or water. Though both were burned, they managed to confine the flames and hold on until help arrived.

"MORE THAN AUTHORITY," the meditation on page 57, is the contribution of Episcopal **Laurence Lafore** who owns a sizable wardrobe of working hats: he is a professor of history at Swarthmore College; a textbook author; contributor to such magazines as *Harper's* and *The Reader's Digest*; and a novelist with the best-seller, *Learner's Permit*, to his credit.

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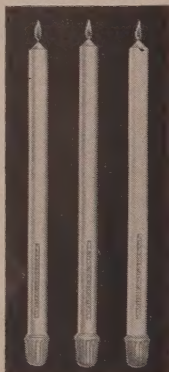
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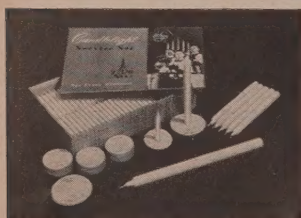


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Black Muslim leader Elijah Muhammad addresses faithful at recent rally. Man in front is Fruit of Islam elite guard.

BLACK MU

February is known as Brotherhood Month to most Americans. But here is a group which makes the denial of brotherhood one of their basic beliefs.

BY JEANNIE WILLIS

“WHY CAN’T the Black Man in America have a piece of land with technical help and money to get his own nation established? What’s so fantastic about that? We fought, died, and helped to build this country, and since we can’t be citizens here, then help us to build a nation of our own. We don’t have to go to Africa. We can do it right here.”

This demand, made by “Minister” Malcolm X at the Boston University Human Relations Center in 1960, was addressed for the first time on record to an audience which included white people. The latter, in all probability, did not take it too seriously. Three years and many repetitions later, still too few white Americans are taking it seriously.

Notable exceptions are prison chaplains and wardens, who are fighting a desperate battle against the spread of this, the Black Muslim movement, and its recognition as a valid religious group.

The Black Muslim movement is an American, not an Asian-based, caricature of Islam. Its members are, almost without exception, *ex*-Christians who, as far as morality is concerned, lead a perceptibly transformed life which might surprise many a Christian community.

The Ponderables

In 1960, the Black Muslims, with upward of 100,000 members, had sixty-nine temples or missions in twenty-seven states, and unconfirmed reports of missions in Cuba, Hawaii, Jamaica, and other Caribbean islands. Their property assessment in Chicago, alone, was a half-million dollars, and they expect to build a twenty-million dollar Islamic Center there soon, which will include a mosque, a school, a hospital, and a library.

The Black Muslims were brought to the newsfront by Mike Wallace and Louis Lomax in an hour-long documentary entitled, “The Hate That Hate Produced,” on New York’s WNTA-TV in 1959. This disturbing program included tapes of Muslim rallies and filmed interviews with their spiritual leader, “Messenger” Elijah Muhammad, and his brightest satellite, “Minister” Malcolm X. Mike Wallace concluded his narration with this pungent comment: “A small but growing segment of the American Negro population has learned to hate before the Christian white man could learn to love.”

Several newspapers and magazines followed with

ISLAM: THREAT AND LESSON

stories on the Black Muslims. Most estimated membership at 250,000; all heavily underscored their virulent antiwhite precepts and separatist plans for the future.

Not everyone feels cause for alarm. E. U. Essien-Udom, in his new book, *Black Nationalism*, concludes that "the movement is, in a word, doomed," and states that current membership may be as low as 10,000.

On the other hand, the author of the outstanding study, *The Black Muslims in America*, Dr. C. Eric Lincoln, told us this:

"Their membership is a racial thermometer. It probably reached a plateau in 1961, at something around 100,000. Where integration goes smoothly, their numbers hold stable, or decline. But where there are pockets of stiff resistance or outbreaks of violence, such as in Los Angeles last April, their membership skyrockets, at least temporarily."

But however many of them there are, they all anticipate the time when the white man will be "treated as he ought to be treated," and sent back where he came from—Europe.

Nine or Ten States Would Be Enough

At the very least, Black Muslims want a separate territory within the United States, consisting of some nine or ten states—as yet unspecified—and complete with government subsidies. In 1958, in his column, "Mr. Muhammad Speaks," which runs regularly in at least five major Negro newspapers across the country, Muhammad wrote:

"This country is large enough to separate black and white, and they both could live here, but that would not be successful. The best solution is for everyone to go to his own country. . . The native home of the white race is Europe."

A handbill from a Black Muslim rally in Philadelphia in October of 1962 states:

"We believe that our former slave masters are obligated to maintain and supply our needs for the next twenty to twenty-five years.

"We want the government to exempt us from all taxation."

How Absurd Is It?

Such demands as those quoted above verge on the seditious, surely: the Federal Bureau of Investigation keeps the group under close and constant surveillance.

Or is it only "religious freedom"?

To date, Black Muslim schools in Chicago and Detroit, called Universities of Islam, are legally approved as parochial schools, and the group plans a school attached to each temple. Their properties are tax-exempt, under the same regulations that exempt the Episcopal Church. And so far, they have not been denied the right of assembly—except in prisons. The Black Muslims are using these significant exceptions as battlefields wherever possible.

A case was tried last fall in the Buffalo Federal District Court, in which the Black Muslims were the plaintiffs. Their case was handled by several prominent legal counsels, including the dean of the Law School of the University of Buffalo and Professor Wade Newhouse, who told us the main issue is "the vindication of their constitutional rights."

When queried about this case, Malcolm X said, "Why, we can't even get our human rights in this country, much less our civil rights. Imagine having to fight for religious liberty . . . these wardens and chaplains are worried because we religiously obey the law. In this corrupt Christian society, if you're against corruption, you're a threat."

Implications

Malcolm X is right; the Muslims do frighten prison wardens and chaplains. Several of the latter spoke freely to us of their fears, for they see the Muslims as a violent group of anti-Americans, cloaking anarchy under a spurious lining of religion.

If they are genuinely a religion, as at least one circuit court found, they must be accorded proper freedom to worship. But if this recognition be achieved, we are truly hoist by our own petard, and our American principle of freedom of religion gives them free reign. Moreover, it insulates them against white hostility.

Think what it would do to our international diplo-

BLACK MUSLIMS: THREAT AND LESSON

matic relations with the over 500 million Moslems in Islamic countries around the world if a bona fide branch of Islam were to be discriminated against in the United States.

For much the same reasons, recognition from Islam itself is sought by the Black Muslims, even though, when we checked on the status of these negotiations, Malcolm X sputtered, "What another Muslim thinks of you doesn't make you a Muslim. It's what Allah thinks of you that makes you a Muslim." American orthodox Moslems so far have firmly rejected the movement, for they believe that submission to Allah transcends all racial delineation.

Economic and Political Significance

The "Buy Black" campaign is another major Black Muslim tenet. All Black Muslims are exhorted to do



"Messenger" Elijah Muhammad is son of a Baptist minister.

business within their own Negro community; better yet, with businesses owned and operated by Negroes; best of all, with Black Muslims only.

On Chicago's south side, Black Muslims own a restaurant, a cleaning business, a barbershop, a butcher shop, a grocery store, and a department store. They recently bought an apartment house, ousted white tenants, lowered rents, and filled it up with their own members.

In New York's Harlem, there is the Temple 7 Restaurant, with its multitude of "No Smoking" signs and its tinted photographic murals. In Atlanta, there is another restaurant, and a farm.

Strong political pressures are also exerted within the Negro community by the Black Muslims. Reports eddy about of the unremitting use of this strength to get what they want behind the scenes. They're vocal, and their influence is far in excess of their actual strength.

The Individual Image

This examination of the goals, perforce superficial, might lead one to expect individual Black Muslim mem-

bers to be unruly anarchists of uncertain morals, manners, and mien. This would be grossly erroneous.

The growth of the Black Muslim movement, in part, bears an eerie resemblance to the spread of Christianity in the first centuries after Christ. There is, within the group, that same kind of strong, transforming spirit, and the same converting from the past life.

No Black Muslim is ever criticized for what he was, only for what he fails to become. Mr. Muhammad claims he has done more "to clean up the so-called American Negro" than all the churches and social agencies combined; it is, undeniably, a successful record of regeneration and rehabilitation.

Their morality is strict—and strictly enforced. There is a long list of "no's" for all Black Muslims. No intermarriage. No integration. No profanity. No tobacco. No liquor. No gambling. No buying on credit. No conspicuous consumption of any kind.

Black Muslim women are considered the equals of men, but are expected to obey them. Modesty, thrift, and service are taught as a woman's chief duties. Cosmetics and revealing or provocative clothing are forbidden. No Muslim woman may be alone in a room with any man except her husband.

They are admonished against overeating. An overweight Black Muslim may be fined, which penalty continues until he reduces. Certain foods, particularly those most common to the diet of southern Negroes, are forbidden. The hog is considered filthy, and to be eaten only by the white race.

In addition, their ritual requirements include the following:

Prayer five times a day, after making proper ablutions. Cleanliness of the body is essential. Attendance at at least two temple meetings a week is required. Under extraordinary circumstances a member may be excused if he secures permission in advance. Members who fail to attend without such permission are summarily suspended.

Male Black Muslims are expected to "fish" for the dead," that is, to go into the streets in search of potential members. Unsuccessful members are penalized.

Giving to the support of the temple is a prerequisite of membership. In 1952, this tithing was set at one-third of earnings, although this may not be entirely enforced. In addition, there are local collections for the maintenance of national headquarters in Chicago and other special funds.

Combine these rules for morality, cleanliness, and economy, and you have a perceptible social improvement. Black Muslims enjoy a standard of health and habit far above the average scale for American Negroes. The enforcement, however it is achieved, shows. Other Negroes cannot help but observe that "things are better" with those who are Muslims.

It is to be remembered, however, that this morality is fundamentally premised not on the Commandments, nor even their counterpart in the Koran. It stems from their basic philosophy: "You are better than the white dogs. Act it."

Did Moses Ask for Integration?

The Black Muslims consider integration efforts just another ruse of the white man in his losing battle against the inevitable ascendancy of the black nation.

Malcolm X expresses it this way:

"Did Moses ask for integration? He did not. Moses demanded separation—and the right to go apart, build a tabernacle, and worship his own God.

"The Pharaoh tried all kinds of tricks, just like the whites are trying now with their token integration. Moses kept asking, 'Let my people go,' and Pharaoh kept saying 'yes.' But he didn't mean it. He couldn't go through with losing all that slave labor."

It is, then, easy to understand why no Black Muslims are involved in sit-ins or any of the passive-resistance movements. Instead, Muslims are working for a united front of black men which will gain control of New York City soon, and of the United States by 1970.

Twist and Serve

A study of Black Muslim membership reveals further significant facts:

1. Three-fourths of a typical congregation are between the ages of eighteen and thirty-five.
2. Men outnumber women in a similar proportion.
3. Two of the most intensive fields for recruiting members are the college campus and prisons.
4. Almost without exception, members come from a Christian home, many formerly having been active members of the large, established denominations.

The Black Muslims have an appalling skill at eating their cake and having it too. Christianity is the religion familiar to American Negroes; the Black Muslims take its teachings, its vocabulary, its Bible, add a twist, and it serves their purpose well.

This interweaving of Christianity can be jolting. In a booklet entitled *The Supreme Wisdom*, written by Muhammad and containing the doctrines of the movement, one comes on such statements as this: "I know Allah, and I am with him." Typical of the "twist-and-serve" technique is this, from the same source: "... they even teach you that you must not hate them for hating you."

They denounce the Bible with venomous glee. It's "a poison book, poisoned by white men to justify themselves." Of the Virgin Birth, Muhammad says, "Now this—this—spook appeared to Mary, and lo, Mary was pregnant." Pause. "We all know how she got that way, don't we?" And this is greeted with a jolly snicker.

Of the Resurrection, Muhammad says, "No one after death has ever gone any place but where they were carried. Jesus was no exception. His body is still ... in Palestine and will remain there. He hasn't gone anywhere."

As a religion, the movement is a melee of pick-and-choose precepts. It deviates in important respects from the Islamic teachings, yet it is based on the Koran. It is anti-Christian, yet it teaches from the Bible. Too clever by far merely to take passages out of context,

the Muslims select what they want and antidote the poison by "interpreting it properly."

The distance between Christian charity and Black Muslim malignancies would seem astronomical. Yet they close such a giant gap with epigrammatic slogans which gloss over the disparities. "Not antiwhite, just problack. We're so problack, we haven't time to be antiananything."

Out of the East . . .

In the summer of 1930, a mysterious peddler, purportedly an Arab, appeared in Detroit. Using his wares as an entree, he insinuated himself into homes in the Negro community there, whereupon he began to talk intriguingly about "our home country," its customs, and its Islamic religion.

He identified American Negroes with "the Black Men of Asia and Africa," and told them that their physical, spiritual, and cultural enslavement was still



"Minister" Malcolm X is articulate leader of N.Y. Muslims.

extant in America, and must be overthrown. House-to-house meetings were soon in progress—and soon outgrown. A hall was hired and called the Temple of Islam, with a ritual evolved for worship therein.

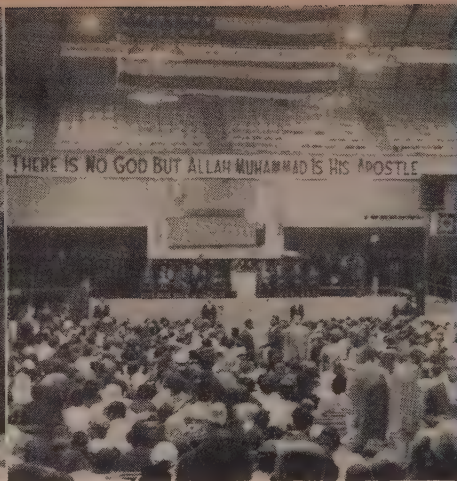
Little else is known about this man-of-many-names, now venerated as Mr. Fard, "the Prophet." In 1934, when his followers numbered some 8,000, he selected and trained a Minister of Islam, and a staff of assistants.

And then he disappeared as mysteriously as he had come.

Messenger of Allah

Fard's appointee for Minister of Islam was Elijah Poole, son of a Baptist minister. With Poole, as with all proselytes, the "slave name" given his ancestors by the white man was discarded. Fard, by "divine knowledge," gave each his Islamic name; Poole's turned out to be Muhammad. Many followers replace given names with "X."

His teachings followed the same basic line as Fard's: Allah is the god of the black man, and the black man is of an older and superior race. Louis X—formerly Epis-



Pennsylvania rally brings bus loads from five neighboring states. Audience is thoroughly searched for cameras, weapons, liquor, and tobacco before entering hall. At right, Sister Tynetta, Black Muslim women's leader, wears traditional garb as she tells about benefits of movement. At far right, members of a Philadelphia Baptist church hand out Christian literature to people as they leave rally.

BLACK MUSLIMS: THREAT AND LESSON

copalian Gene Walcott and now "minister" of the Boston Temple—expressed it this way:

"When the black princes of Asia and Africa were wearing silks and plotting the stars, the white man was crawling around on his all-fours in the caves of Europe. The reason why the white man keeps dogs in the house today, and sleeps with them, and rides them about in cars is that he slept with the dogs in the caves and has never broken the habit."

These teachings continue; only their orientation has changed. Fard is now deified as "the Prophet" and an incarnation of Allah; his mysterious disappearance facilitated this, of course. Muhammad represents himself as the sole Messenger of Allah, and as such, infallible.

The Future

A power struggle is envisioned by most observers upon Muhammad's death. There is a real empire awaiting the winner, unless too much splintering transpires. Besides Muhammad's six sons, five of whom are active in the movement, there are two noticeable contenders.

Muhammad, now sixty-five, has shared responsibility and the spotlight with Malcolm X beyond any other affiliate, and his affection for him is evident. Malcolm became a Black Muslim while in prison. Though only thirty-seven, he is responsible for the whole East Coast chain of temples. His skill at organization and administration matches Muhammad's own; what remains to be seen is if he is as capable of control. He is also articulate and nimble of mind. Ask him, for instance, about Muslim racism and you'll be told:

"Your Bible is full of stories about what happens to oppressors, but if we say the same thing is going to happen to *our* oppressors, then we're 'racists' and preaching 'supremacy.'

"How does *any* white man *dare* to refer to a black man as a racist, after 400 years of white racism?"

Behind the scenes is Muhammad's son-in-law, Raymond Sharieff. He heads up the formidable Fruit of

Islam and is manager of the innumerable business enterprises which constitute the empire. Both are positions of power and have potential bargaining advantages.

The Fruit of Islam

The Fruit of Islam began as a unit of specially trained men organized by Fard to protect members from "unbelievers" and the police, with whom there had been some trouble. Under Muhammad its power has also turned inward, and it functions as a disciplinary force within the movement. There is an ominous aura of authority surrounding the activities of the F.O.I. and those of its Captain Sharieff.

Incidents such as one in Atlanta, where an ex-Muslim, who showed signs of loquaciousness about his erstwhile association, was severely beaten up, contribute to this general feeling about the F.O.I. Five Black Muslims were sentenced for this incident, which typifies the aggressive potential of this organization. Although the Koran expressly forbids warring against any peoples who have their own Book (that is, Scriptures), this is ignored when convenient.

Again, Malcolm X has the answer: "We are never aggressors. We will never attack *anyone*. But we teach our people that if anyone attacks you, lay down your life!"

It is this attitude which causes city police officials all across the nation to admit to serious consternation about the consequences if "the fuse were ever lit."

We Attend a Rally

There are two different types of Black Muslim meetings. There is the temple meeting where the local minister holds forth, and from which all white people are excluded. And there is the rally which may be opened to whites.

Women and men are separated at the entrance. Each member and visitor is searched, quickly, competently—and thoroughly. Even the back and underside of a man's shirt collar is checked; for the ladies, let it suffice to repeat—the search is thorough. All "articles of defilement"—cosmetics, cigarettes, chewing gum—and



anything which might conceivably be a weapon are taken and checked in a paper or plastic bag, which is courteously returned as you exit. During this "little ceremony" there is unfailing politeness on the part of the Black Muslim searchers.

Once inside the arena, you are escorted to the seat assigned you by an F.O.I. member, some two or three hundred of whom are stationed at all entrances, and behind and around the podium.

The rally opens with a prayer, for which all are asked to stand. The prayer posture is head bowed, hands out, palms up, usually facing east. All speakers begin with the Arabic versicle, "As-salaam alaikum" ("Peace be unto you!") to which the audience responds, "Wa-alaikum salaam!" ("And unto you be peace!").

The national secretary appeals for funds, specifically, to pay for the chartered plane which brought Mr. Muhammad and his party of twenty-three to the rally, and for the eighty-six weeks of radio programs Muslims have been sponsoring on two local radio stations. Large paper paint pails are used to collect contributions, and the collections continue throughout the rally.

Elijah Muhammad then arrives, flanked by his ever-present F.O.I. bodyguards. The applause thunders. The announcement is made, "You have just witnessed the arrival of the greatest Black Man you and I have ever known. The greatest Black Man the *world* has ever known." The applause looms large again. The speaker continues, "Mr. Muhammad has not *a* solution, but the *only* solution for the Black Nation."

After a talk by a women's leader, Malcolm X introduces Mr. Muhammad with thirty minutes of lavish laud. Paraphrased, it runs thusly: "Like Noah, like Lot, like Moses, God has raised up a Messenger for those who will listen. The Messenger will save those who will listen, and, just as in the Bible, destroy those who won't. The only two people in all human history to have seen God are Moses and Muhammad. Not even Jesus did that."

Then the Negro community is described. The frankness of statement about its "evil" ways, its criminality, its squalor, is soon explained; Black Muslims are not

so. "Where else could you find several thousand so-called American Negroes under the same roof among whom is not one whiskey breath, not one dope addict, not one fugitive from justice, not one liar, not one gambler?"

When applause bursts out at this, Malcolm quickly quells it with a raised hand and, "Please. All praise is due to Allah."

And at last, the Messenger himself. Slight of stature and of uncertain erudition, he launches into an interminable screed. His two to three hour lectures consist of fragments of truth, but are so interlaced with clever caviling and far-fetched hypotheses that they are bewildering to hear. Attention is preserved throughout by frequent use of rhetorical question to which the chanted, rhythmic answer always comes back: "Unhuh. That's right. That's right."

Each lecture summarizes the entire body of belief. Listeners are reminded that there are as many professing believers in Islam alone as there are white men in the entire world, and that all nonwhites are *by nature* Muslims, whether they profess it or not. The end of the world is coming—for the Christians—but there will be no decay in the black man's world.

Muhammad belabors the pseudohistorical line, saying, "How can you learn religion unless you first learn yourself? I'll give you the Black Man's history and I defy you to disprove it. The whites are only 6,000 years old, whereas our fathers were here 66 trillion—no, you didn't hear wrong, I said 66 trillion—years ago. It was then they divided this planet and made the sun and the moon.

"We're not all from Adam. That's just the white race. And whites and Negroes are two different people *altogether*. Now these whites say that all life began in the sea. If that is so, then Sea Life is their god, isn't it?"

The final irony is that the Black Muslims condemn Christians by measuring us against our own Christian principles. Specifically, there may not be much we can do about the Black Muslims who now exist, but perhaps we had better hasten to do what we can about the Christianity we now practice.



This is a triPLE feature article developed by the editors of Presbyterian Life, The Lutheran and The Episcopalian for use in the three national magazines.

IN DEFENSE OF THE CHURCH

It is time for us to answer the facile critics of the Church . . . By JANET HARBISON

IT is very easy, and quite fashionable, to take pot shots at the churches and the Church. For the most part, the shooting seems to be an inside job. Those outside the ranks of the organized faithful either find questions pertaining to church life irrelevant, or else are squeamish about launching an attack on anything so sacred as "religion." Church people, however, are not thus inhibited.

"Is Protestantism Doomed?" asks Norman Vincent Peale, writing in a nationally circulated magazine. Meanwhile, in hard covers or paperbacks, one can read the aspersions cast by thinkers like Gibson Winter on the "suburban captivity" of the churches, or the jeremiads of Peter Berger, sociologist and theologian, who sharpens his pen on the falsity, the subservience to the prevailing culture, the irrelevance of present-day preaching and church activity. Scarcely a denominational gathering or council of churches' meeting goes by without at least one speech inquiring, "Whither the Church?" and drawing a gloomy picture of the destination.

The churches have lost the workingman, the deplorers say. The old ways of mission are failing, and nobody has yet devised effective new ones. Pastors are not speaking to the everyday needs of their flocks. Laymen are not assuming their proper responsibilities. One-race, one-class suburbia, smelling to high heaven of respectability, has taken over the churches. Christians have not taken the leadership their faith should have imposed upon them in the struggle for full integration of our Negro minority—the greatest single ethical issue of the present time in the U.S.A. Christian leaders have no single mind, either, on the gravest international question of the twentieth century—the problem of nuclear weapons and the threat of annihilation.

The pulpit is not getting across its message to the pew, the viewers-with-alarm go on to say. Ministers are turning into bureaucrats or having nervous breakdowns. Congregations are spending vast sums on their own self-aggrandizement and pennies for the poverty-stricken, lost world. Disagreements within the family of

Christian denominations are sharp and efforts toward unity half-hearted with nobody minded to give anything up. Jesus would never recognize the Church as having anything to do with his life and message, nor could he get admitted to our well-dressed, well-washed assemblages for worship in his beatnik beard and sandals and old-timey Galilean clothes.

Church life is full of busy work, a meaningless round of ingrown activities, the indictment goes on. Churches are too big (in the suburbs), or too small, weak, and fragmented (in rural areas and the inner city), too clubby, too remote from the aesthetic and cultural currents of the times, too denominational-minded, not certain enough just what they believe, or else in bondage to a lot of worn-out articles of faith which have nothing to do with the heart of Christianity.

It would be possible to go on like this indefinitely, pointing out the deficiencies, inadequacies, errors, and failures of the Church. Most of those who ever take pen in hand to reflect on contemporary Christianity have

had a crack at the poor old Church. And much of what they have had to say is true: the Church *is* riddled with the imperfections its critics adumbrate. To list them is fairly easy; nobody need go further than his own congregation to find quite a few.

But calling attention to the flaws is not telling the whole truth. At least it isn't for me, or, I suspect, for most of us who have been painting such a gloomy, pock-marked picture. For we have, in effect, been biting the hand that feeds us. Constantly in need of reformation as the Church has always been, and will always be, it remains the source of nourishment and strength for us, even when we are most inclined to reject it.

In the first place, the Church talks of matters of life and death. It speaks of the meaning of existence, of the merciful, relentless drawing out of history toward a predestined (God-planned, God-known) end. Nobody else, these days, is interested in ultimate meanings. Philosophy lost interest years ago. The arts skirt around the edges of the question of meaning, but generally seem to wind up dissecting the tortured insides of men's souls and leaving the pieces scattered about, with no wholeness or healing in sight. Except among the more eager of the Soviet (perhaps also the Chinese?) social planners, the idea that man can get better and better if he works hard enough, that in political organization wholeness can be found, seems dead. For most in the non-Marxist world, small ameliorations are the best that is hoped for; trust in social organization as redeemer was swept away in the catastrophes of the first half of the century. Attempts at attaching "meaning" to history are seldom made by social planners any more.

In the marketplace and the cosy family, where most of us Americans spend our days, the question, "Why are we here?" is the very last to come into discussion. When it does come, as at the moments of middle-aged despair over dreams unfulfilled, adolescent askings for a focus for life, or the shadow of death, we are not inclined to wrestle with it.

The Church, almost alone, keeps

on talking about these things, sometimes relating them very well to ordinary, everyday life. It mentions suffering and the evil in men which often causes suffering. It speaks of the perfect emissary of God, who was spat on and crucified by ordinary people. It helps us make the connection between these people and the ordinary people who spit on, and in their hearts would crucify, other ordinary men who merely want to get an education like anybody else. And it points out, further, that any of us is quite capable of being among the crucifiers.

The Church does not explain the reasons for suffering and sin to everyone's satisfaction. But it insists that all suffering can have meaning. And it keeps telling us that, although it may not feel much like it to us as we squirm and struggle, we are already safe, because God wants us to be saved.

We are not our own bosses, the Church points out, no matter how powerful we may look to ourselves or others. Our marvellously articulated bodies and rebellious spirits, the sunshine on our skins, the air we breathe, the dawning of each day, the other people—all we have or are—is a gift, freely awarded to us, unearned, in short, the work of grace.

And the Church calls us to answer the gifts of love made to us, by some loving acts of our own, not done for credit, but simply for joy. Some say it doesn't call loudly enough, often enough, or precisely enough. And yet: "Do you know why Bob doesn't come to church any more?" a busi-

nessman asked the other day. "It's because he couldn't take it any longer, listening to the minister on Sunday and running his business the way he always used to on Monday."

Nobody but the Church goes in for this kind of talk. It is the most nourishing talk in the world. Our spirits would die without it. Even those who refuse to be a part of it any longer are able to speak of these things only because they have received word of them through the Church.

The Church feeds me. But it also feeds the world, often quite literally, on my behalf. Indeed, the Church is working for me night and day. Church World Service takes the little bit I give it, puts it with other people's little bits, and presto, some undernourished child in India, whom I have never seen and can't know about, is given food to eat. The Church heals on my behalf and teaches on my behalf.

True, secular organizations and governments may do the same. In some situations and at some times, they may feed the world on my behalf better than the Church can do it. Their roots, however, whether they know it or not, are in the Church. The concern of the Red Cross, of Western governments, even of Marxist ones, for the welfare of those in need, grew, in the first instance, from Christian caring. And unlike any governments, any secular organizations, the Church insists that all who bear the image of their Creator, no matter what their ideology or skin color, their state of dirtiness or the crimes they have committed, all are the object of God's love and hence should be the object of man's concern.

Does my congregation believe that Communists in China ought to be fed? Do I, deep down, feel that even a murderer is within the bounds of God's love? Maybe not. Yet whenever the small voice speaks up against nuclear testing, or for sending grain to the starving with no strings attached, or for the abolition of capital punishment, the person behind the voice is more likely than not a part of the Church, perhaps its truest and most sensitive part.

The author of this article on the Church is an associate editor of Presbyterian Life and a delegate of the United Presbyterian Church U.S.A. to the Consultation on Church Union which meets this March in Oberlin, Ohio. She is married to Dr. E. Harris Harbison, Professor of History at Princeton University. The Harbisons have three children and live in Princeton.



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IN DEFENSE OF THE CHURCH

Do I sometimes abdicate to the organized Church my private responsibilities for visiting the sick, the imprisoned, the sorrowful, for giving to those in need? Do I tell myself that the Christian pros are doing better than I could anyhow, and after all, I have written my check? This is a possibility and a risk, but not the fault of the Church, which not only feeds on my behalf, but reminds me continuously that I should be sharing directly as well as indirectly in feeding the spirits and the bodies of the people within my reach.

Most remarkable of all, the Church keeps on holding out its hand quite hopefully, though I may go on for years and decades, even an entire lifetime, in a state of indifference bordering on hostility to what it has to offer. Most institutions, like most people, reject us if we reject them. Most are "choosy." They like a particular style of dress or speech, or specialize in one sex, one age group. They set specifications for performance and devotion.

The Church, sometimes, may be guilty of the opposite error—watering down the nourishment it offers, passing out thin gruel instead of good rich soup (if the metaphor can stand one more strain) in an effort to entice those who can't stand strong stuff. Sometimes it may try to correct the reluctant with irrelevant inducements, a sort of spiritual green stardust such as the idea that churchgoing can cure loneliness or make your family stay together.

Mostly, though, the Church just waits hopefully, being itself, offering what it has to offer—the bread and wine, the Body and Blood of Christ which stand for God's mercy and the promise of his forgiveness. No bodiless lone Christian, no secular or "religious" institution can give. "Come unto Me, all ye that labor and are heavily laden . . . Take. Eat. This is my body . . . this cup is the new Covenant in my blood. . . . Drink ye, all of it."

JESUS: MAN AND MASTER-Part 2

What is Jesus Christ to us today? A gentle Jesus, meek and mild? A narrow fanatic? A dying, tortured figure? A distant, supernatural Being? Last month the editors began a series of five articles on "Jesus, Man and Master," which we hope deals in part with these questions and others related to them. Obviously we cannot distill the study and commentary of centuries in five short articles. But we hope this series will raise questions and help you to further reading, discussion, and study. Quotations are from the New English Bible, and the Revised Standard Version when noted. The symbolic figure at the right is used to represent Jesus.



JESUS: HEALER

Some day in the history books our time may be called the Age of Healing. Never before has so much attention been paid to health or so much been done toward achieving it. The drama of this development and our interest and excitement over it are reflected in our newspapers, from the front-page stories about such men as Jonas Salk to the comic strip where Rex Morgan holds office hours; and on TV, from documentary reports on heart surgery to the weekly episodes in the lives of Ben Casey and Dr. Kildare.

Because of this all-pervading interest, we might expect ourselves to be better prepared than the people of any other period in history to understand and sympathize with the healings of Jesus as they are reported in the Gospels. And yet, right at the outset something about them puts us off.

They are "miraculous"—sudden, unexplained events for which there is no scientific basis that we can see. All the laws of medicine as we know them seem to be contradicted—the patient research, the painstaking diagnosis, the slow process of healing. How could it happen this way?

But we are giving the miracles entirely the wrong treatment if we ask first of all, "Did they really happen?"—a question characteristic of our modern age and scientific turn of thought. Jewish thought and the early Christian thought which produced the Gospels never asked it. The real question for them was—and still is for us—"What do they mean?"

The answer comes quickly from the texts. The miracles mean mercy; they mean compassion. In MATTHEW 9:13 and 12:7, R.S.V., Jesus is shown quoting twice a word of God spoken by the prophet Hosea: "I desire mercy and not

Jesus: Healer

sacrifice." And in Luke there is a vivid picture of how Jesus sees his Sonship in this mercy, and how he announces it to his hearers. "He . . . went to synagogue on the Sabbath day as he regularly did. He stood up to read the lesson and was handed the scroll of the prophet Isaiah. He opened the scroll and found the passage which says,

The spirit of the Lord is upon me because he has anointed me;

*He has sent me to announce good news to the poor,
To proclaim release for prisoners and recovery of
sight for the blind;*

To let the broken victims go free,

To proclaim the year of the Lord's favour.

"He rolled up the scroll, gave it back to the attendant, and sat down, and all eyes in the synagogue were fixed on him" (LUKE 4:16-20).

The miracles mean mercy. This we of the Age of Healing can understand; and in this framework we can find ourselves at home in these events, rejoicing with the multitudes and praising God, while people who have been paralyzed for years get up and walk at a word; blind men see; skin diseases fall away like old clothing; and men and women whose inner selves are shattered into fragments become functioning units once more. Could anything possibly be more wonderful, more important, more worth doing?

And yet, what is the attitude of Jesus himself toward these healings? Is he as pleased with them as we are? Does he consider them as important as we do?

The answer to these questions lies half-concealed in many episodes scattered through the Gospels; but we can find its beginning in the time of temptation in the desert that immediately follows Jesus' Baptism. The tempter says to him, "If you are the Son of God, tell this stone to become bread." But Jesus answers, "Scripture says, 'Man cannot live on bread alone'" (LUKE 4:3-4). Here the tempter assumes (and Jesus does not question) that to be Son of God means to have power, in this case power to feed himself and the multitudes, to end one of man's greatest miseries, hunger. Jesus' answer here might be adapted also to man's other greatest misery, illness: "man's well-being does not lie in physical health alone."

In what then does it lie? The Old Testament passage from which Jesus quotes reads: "man does not live by bread alone, but . . . man lives by everything that proceeds out of the mouth of the Lord" (DEUTERONOMY 8:3, R.S.V.).

In the temptations Jesus says "no" to material power, to political power, to the hypnotic power of dramatic action, and chooses instead the secret power that stirs up the inner world of the hearer—the quiet, inconspicuous work of teaching—to bring the word of God to men so that they may begin to live by it.

"Jesus came into Galilee proclaiming the Gospel of God: 'The time has come; the kingdom of God is upon you; repent and believe in the Gospel'" (MARK 1:14-15).

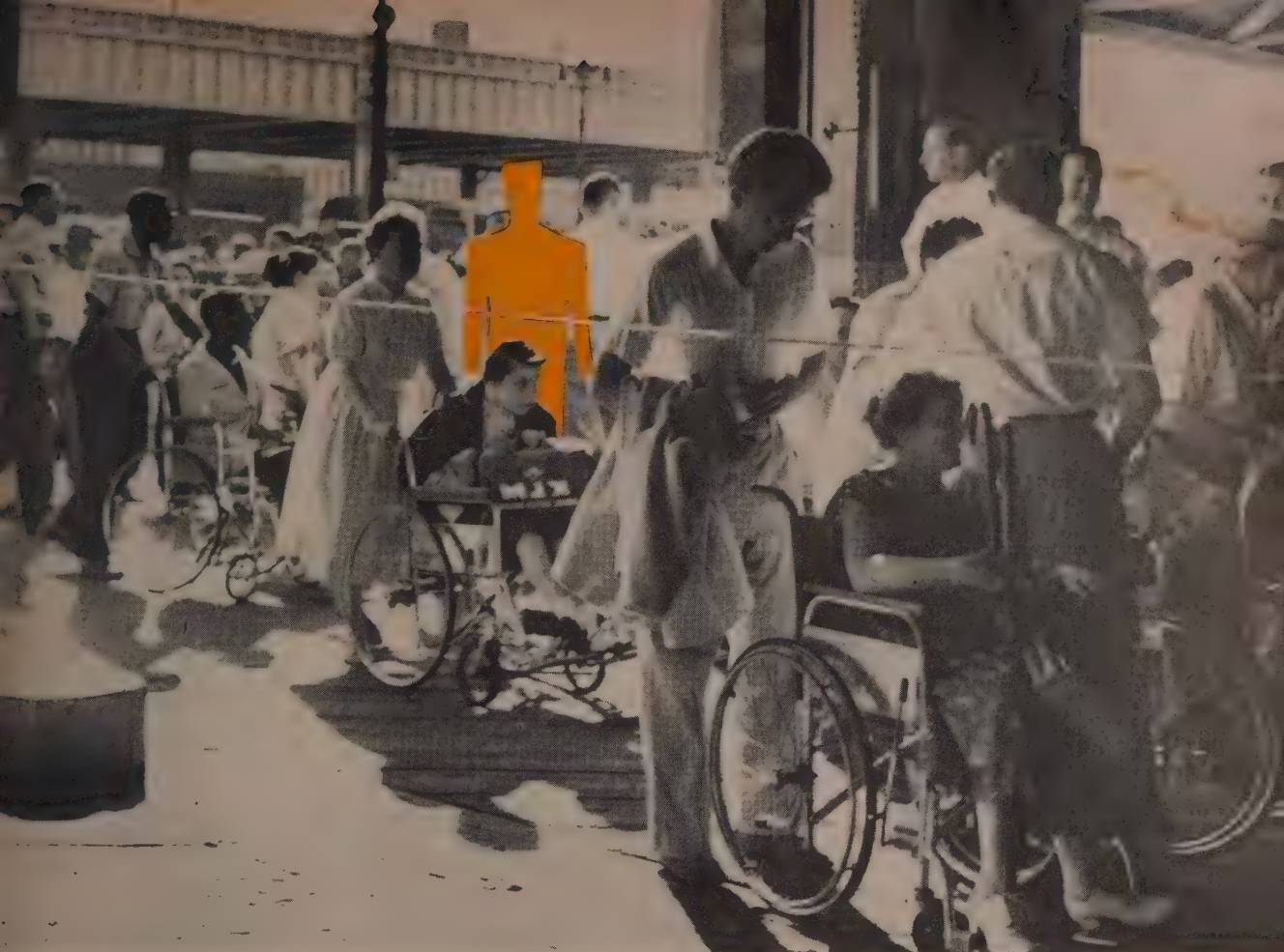
And yet, from the beginning of this quiet ministry miracles and mighty works attend it—"powers," as the Greek text of the Gospels calls them. An epileptic man cries out in a synagogue while Jesus is teaching; he is healed. Simon's mother-in-law has a high fever; she is healed. Word gets around and the whole city gathers together around the house. How can any real teaching take place in such a commotion as this?

"Very early next morning he got up and went out. He went away to a lonely spot and remained there in prayer. But Simon and his companions searched him out, found him, and said, 'They are all looking for you.' He answered, 'Let us move on to the country towns in the neighborhood; I have to proclaim my message there also; that is what I came out to do'" (MARK 1:35-38).

Thus affirmed, the teaching continues; but so also do the miracles, and Mark gives an interesting hint as to why and how. "Once he was approached by a leper, who knelt before him begging his help. 'If only you will,' said the man, 'you can cleanse me.' In warm indignation Jesus stretched out his hand, touched him, and said 'Indeed I will; be clean again'" (MARK 1:40-42).

"In warm indignation"—or "moved with compassion," as the King James Version puts it—here is not only "power subordinate to love," as William Temple says, but power drawn forth by love, tapped by human need as electricity is tapped by plugging into an outlet in a wall.

Jesus tries to keep the results of this flowing forth under control; he tells the man not to spread any word of it. "But the man went out and made the whole story public; he spread it far and wide, until Jesus could no longer show himself in any town, but stayed outside in



"All things are possible to him who believes" (Mark 9:23, R.S.V.).

the open country. Even so, people kept coming to him from all quarters" (MARK 1:45).

What is to be done? Is the teaching to be lost in the crush to the crowds, submerged under this surging demand for healing?

The Healing of the Soul

The next episode shows an impressive leap of thought, and follows (according to Luke) a time of prayer. Jesus comes back to the town; a crowd gathers; and he is teaching a group inside a house when there is a commotion: a section of the roof is torn off, and a paralyzed man is let down on ropes through the hole. The teaching stops—but does it stop? or only change? Jesus does not at first heal the man: he says to him, "My son, your sins are forgiven." This inward healing, not that of the body, is the important one. Only after his statement has been questioned does Jesus affirm it and his right to say it by healing the body as well as the soul (MARK 2:1-12).

Here is a fusion of elements previously in tension: the teaching is part of the healing, the healing is part of the teaching. So it continues throughout the Gospels:

healings take place, but they never again threaten the main work.

In fact, they support it, because they open the way for one of Jesus' most important and all-pervading subjects of thought, teaching, and example—faith. In almost every healing episode Jesus points to something within the seeking person himself as the source of healing; and he always calls it by the same name—faith.

One of the stories illustrates this dramatically. Jesus and the disciples are in a densely packed crowd, and suddenly Jesus says, "Who was it that touched me?" Peter and the others are understandably bewildered. "Master, the crowds are hemming you in and pressing upon you!" they say. But Jesus still persists: "Someone did touch me, for I felt that power had gone out from me." But when a woman confesses that she has secretly touched his robe in a desire to be healed, he attributes the healing not to what has gone forth from him, but to something in her. "My daughter, your faith has cured you. Go in peace" (LUKE 8:43-48).

"Faith" is an enormous word, so large that it tends to have no meaning at all; and other large words that we might substitute for it—"belief," "trust," "confidence"

Jesus: Healer

—do not help us much. Perhaps the best way to come at what Jesus meant by it is to treat it as if it were a totally unknown word, whose meaning we are trying to establish by the various contexts in which we find it.

Of the men who tore the hole in the roof for their friend, it is said that Jesus “saw their faith.” What did he see that we too can see in the story? Damaging a roof and breaking rudely into a serious and important lecture might get a lot of words out of us, but hardly that one.

Then, too, there is a woman, conscious not of sickness but of sin, who comes into a dignified dinner party and makes what to our eyes is a scene over Jesus. “His feet were wetted with her tears and she wiped them with her hair, kissing them and anointing them with the myrrh.” Jesus says to her what he said to the woman who forced her way through the crowd to touch him: “Your faith has saved you; go in peace” (LUKE 7:36-50).

Faith Is the Beginning . . .

In these episodes Jesus seems to see need, emptiness, hope—and a drive to satisfy them that is too strong for any merely prudential or social considerations to block. He sees *asking* in its purest form, as simple and direct as hunger. “How blest are you who now go hungry; your hunger shall be satisfied” (LUKE 6:21).

This asking faith has the drive of the whole person behind it; and the Gospels show how it is expressed through two very different people: the weeping woman we have seen above and a Roman captain who wanted his sick slave healed. The woman comes in a surge of emotion; and this is called “faith.” The centurion’s approach is a thoughtful, imaginative one; and this too is called “faith.” The pattern of faith, evidently, can be as large as the number of individuals who hunger and seek and find.

Faith springs, furthermore, not only out of one’s character and disposition, but out of one’s experience as well. The thoughtful centurion, for instance, has evidently been asking himself some questions about this Source of Power that he is approaching; and he finds the answer—an answer that delights Jesus—through an analogy with his own experience. He himself has power within the Roman military hierarchy: “in my position I am myself under orders, with soldiers under me.” He knows that he has power only because he is the transmitter of the Roman emperor’s power; and from this knowledge he knows that Jesus has power because he is the transmitter of God’s power. And Jesus calls this “faith” (LUKE 7:8-9). Faith begins with experience, and moves from the known to the unknown by rightly understanding and feeling that experience.

Any honest impulse, any direct bringing of the whole person to Jesus, will do for a beginning. But Jesus expects faith to grow. “If you have faith no bigger even than a grain of mustard seed,” he says to the disciples once (MATTHEW 17:20), and in another place he tells a parable: “As a seed, mustard is smaller than any other; but when it has grown it is bigger than any other garden plant; it becomes a tree, big enough for the birds to come and roost among its branches” (MATTHEW 13:31-32).

As part of this growth process, Jesus seems to expect faith to free itself of externals and material aids and find its own interior strength. He seems to expect faith to free itself from fear—fear of failure, disaster, even death. In one of the Gospel stories, the disciples are terrified by a sudden storm on the lake (he himself is asleep in the stern of the boat), and he says when they wake him, “Why are you such cowards? Have you no faith even now?” Their turning to him for help is not called “faith,” as it might have been earlier; apparently he thinks that by now they should be able to handle their own need-seek-find cycle of faith without him as intermediary (MARK 4:37-40).

The disciples themselves are puzzled by their inability to have faith. In another story, they fail in an attempt to heal an epileptic boy and come to Jesus afterwards to ask what holds them back from tapping this power which comes, apparently so easily, to him (MATTHEW 17:20).

Apparently so easily—is this really so? Or can we see, in what the Gospels report Jesus as saying and doing, signs of limits and laws for this world of faith in which he lives?

The time in the desert, immediately after the Baptism, has established many of these limits. Satan demands proof of Jesus’ power, but Jesus knows that faith must not be used to convince himself or anyone else of its power. He does not use the power of God for his own physical satisfactions or needs, for his own personal aggrandizement, or to impress people. He does not test God by putting himself into perilous situations and then challenging God to produce a saving miracle. In everyday living, this means prudence—not the stuffy self-saving quality that we have made this word represent, but a technique of doing dangerous and unusual things in the safest and most down-to-earth way possible. If we look at the Gospels with this in mind, we can see that, though Jesus does many dangerous and (from some points of view) “foolish” things, he never goes about them either dangerously or foolishly.

Later on, other limits are established. A story in Matthew indicates a need for self-forgetfulness in faith: Peter sees Jesus walking on the water and wants to

This is the second of five articles in the series, "Jesus: Man and Master," by contributing editor Mary Morrison (below, left). As many readers of our "Meditation" pages will affirm, Mrs. Morrison's writing is characterized by a gift for illuminating commonplace events with the insights of spiritual truth. She is a teacher and discussion leader at Trinity Church, Swarthmore, Pennsylvania, where her classes in adult Bible study have generated wide enthusiasm. An alumna of Smith College, Mrs. Morrison is the wife of advertising executive Maxey C. Morrison. They have two married sons and a teen-age daughter, Helen (below, right).



walk on it too; but when he is halfway from the boat to Jesus, the enormity of it all comes over him, and he begins to sink. "Jesus at once reached out and caught hold of him and said, 'Why did you hesitate? How little faith you have!'" (MATTHEW 14:31). Here hesitation ("doubt" in other translations) is almost equated with self-consciousness, the kind of thing that gets in the way when one begins to stop to think while making a tennis shot or executing a skiing turn.

Faith demands that one cut loose from all the security of this world. "A doctor of the law came up and said, 'Master, I will follow you wherever you go.' Jesus replied, 'Foxes have their holes, the birds their roosts; but the Son of Man has nowhere to lay his head'" (MATTHEW 8:19-20).

. . . And the End

The world of faith begins to look bare and stripped down. It is no wonder that Jesus speaks of a narrow gate, and once exclaims, "How hampered I am!" The promises of faith are tremendous, but they can be carried out only within this framework of self-consistency and self-limitation—the kind of limitation that we mean when we say of an honest man, "Oh, he couldn't possibly steal!" The operation of faith is limited not by exterior possibility, but the consistency of its own nature. Jesus' largest promise shows this: "Have faith in God. I tell you this: if anyone says to this mountain, 'Be lifted from your place and hurled

into the sea,' and has no inward doubts, but believes that what he says is happening, it will be done for him. I tell you, then, whatever you ask for in prayer, believe that you have received it and it will be yours" (MARK 11:22-25).

"Have faith in God." If faith is *in God*, it will be guided by what we are able to know and understand of His nature. Faith is not a making real of the phrase, "I can dream, can't I?" but a relationship with the largest reality, God.

"And has no inward doubts." Faith must also be in genuine relationship to the reality we are most aware of: ourselves. We cannot bring only the firm will, determined to accomplish something, to faith: we must bring our whole selves, and base our faith so securely on what we are and know by our own experience that we do not have doubts.

"Whatever you ask for in prayer." The two relationships, to ourselves and to God, must be brought together in prayer. Prayer is a strange process. We begin by asking something of it, but it begins to ask something of us; and in the end, both we and what we ask are changed; and so we grow, and so does our prayer. It is within this context of prayer that all things are possible to faith.

We can see this process at work in Jesus himself, in the Garden of Gethsemane, just before his arrest. "He went forward a little, threw himself on the ground, and prayed that, if it were possible, this hour might pass him by. 'Abba, Father,' he said, 'all things are possible to thee; take this cup away from me. Yet not what I will, but what thou wilt'" (MARK 14:35-36). Jesus is aware of the reality within him—his horror of what is ahead—and he asks that the future may be changed. But his faith is in God, not in his wish; and so the prayer becomes a process within him, and ends on a larger note than the one on which it began.

And so he can come to the moment on the Cross that is the purest expression of faith: the stripped-down moment when all external helps have failed, and even the inward light seems quenched, "the hour when darkness reigns" (LUKE 22:53), and God is nowhere to be seen or felt. And yet Jesus can still call to Him, still reach out into the emptiness, still say, "My God," and ask why he has been forsaken—and die.

To this moment of pure faith, lived nearly two thousand years ago, all things were possible. It ended the irreversible finality of death; it healed the hearts and souls of the men who were left behind and sent them out to change history. What had begun with the healing of bodies became far more. Of the Cross it can be truly said, "the leaves of the tree were for the healing of the nations" (REVELATION 22:2, R.S.V.). ◀

NEW WAYS FOR



ANGLICAN ODYSSEY—PART III

The Church in Africa has tremendous resources for growth, but it also faces serious problems largely unknown to us in America.

THE FIRST thing to say about the "Dark Continent"—and perhaps the only true generalization that can be made with respect to it—is that Africa is big.

How big I did not realize until I received a lesson in geography from a slip of an African schoolteacher in Sierra Leone. She could not have been more than sixteen. Part of the pathos of Africa today is that it is *children* who must teach children. There is no one else to do it. She spread before me a map of the world. Then, applying her scissors to an identical map, she cut out China and Mongolia and placed them in Africa. She next cut out India, Pakistan, and Tibet and placed them in Africa. After that she cut out forty-eight of the United States of America, and for good measure threw in the forty-ninth state, Alaska. These too she placed in Africa. *And there was still room left over.*

Dakar was my first point of contact with Africa, after an all-night flight from Rio de Janeiro. Senegal was not at all the Africa of my imaginings. In fact, surprisingly little of Africa corresponds to the stereotyped notions most of us have. Here were no naked savages. Either people were enveloped from head to toe in flowing robes in the Arabian manner, or else were chic in the Parisian manner. And where were the steaming jungles? Such jungles do exist, but Senegal is bone dry—as is much else of Africa. Indeed, lack

of sufficient rainfall is a major problem in vast reaches of the continent, south of the Equator as well as north. In Dakar the nearest thing to a "Jungle Jim" I saw was a smart "Jungle Gym"—slides and swings and overhead ladders and horizontal bars—in the yard of an ultramodern schoolhouse. In sum, this was not the Africa of Tarzan. It was French and Arabic. It was Islam.

Demolished is the cherished picture of the missionary as a pallid Englishman sitting under a palm tree telling Bible stories to unclad blacks who look up to him adoringly, tears of love and gratitude streaming from their eyes. Today's missionary has to deal with university graduates who perhaps can speak more languages than he can. Today's missionary is often black, brown, or yellow. The "White Man's Burden" is increasingly being shouldered by many men and women who are not white at all—and this puts quite a different complexion on things.

Ecclesiastically, the African continent is divided into five autonomous provinces: West, South, Central, East, and—newest of the lot—Uganda. The Province of West Africa, formed in 1951, embraces Gambia and the Rio Pongas, Sierra Leone, Ghana, and Nigeria. It has eleven dioceses. Of the province's fourteen bishops, six are West Africans. Pastoral ministrations are chiefly in the hands of African clergy. With respect to numbers in West Africa, a safe guess would be 800,000.

Problems Three

As I see it, the Church of the Province of West Africa is faced by three major problems.

The first of them is that sometimes the pew is ahead of the pulpit. The local clergy have hearts of gold but all too seldom are they the intellectual equals of

WEST AFRICA



The new, modern University College in Ibadan, Nigeria (left), is but one example of Africa's dynamic transition, a far cry from the usual picture of African life (at right).

the best trained men and women in their congregations. If they cannot command the intellectual respect of their people, how are they going to be able to attract the more gifted young men to the ministry? I can sense, distantly if not directly, the agony of bishops. Human need stares them in the face every day. It is unthinkable to turn one's back on it. Something must be done. So, rather than do nothing, while waiting for a man with ideal qualifications to report for duty, one settles for someone less qualified on the theory that something, in this extremity, is better than nothing.

A second major problem with which the church in West Africa is faced lies in the very fact that most West African churchmen seem unwilling to confront the changed circumstances of the church's life now that political independence has come. In the British Empire, the Church of England was always *the* Church. Other Christian bodies might have been larger, more vigorous, more effective, but they never had the advantages (or disadvantages) of being the Established Religion.

In West Africa, as in the West Indies, the Anglican bishop was automatically Second Citizen in the colony. Next to the governor, there was none more exalted than he. The bishop participated in the British *Raj*, the prestige of the ruling power. The governor flew a standard from the fender of his car. So did the bishop. The governor got snappy salutes from soldiers and police. So did the bishop. In most cases the governor combined, with his other excellencies, the excellency of being an Anglican. The Empire, quite as much as missionary zeal, carried us into all the world.

But that is gone now—or nearly so. The new tenant in Government House is probably a Baptist. Even more likely, he is a Moslem.

This is the new look of things in West Africa, and I found no indications there to assure me that Anglicans, white or black, are prepared to face this new fact realistically. Instead, in Ghana's capital city of Accra (to take but one example) laymen come to the cathedral church decked out in striped trousers and cut-away coats. Edwardian attire. There is a pathetic clinging to the past and a fearful confusion between Christianity and European civilization.

The cathedral in Accra is a handsome Gothic edifice. It has narrow slits for windows—in a climate that is blazing hot. The story told locally is that plans were sent out from London on the same day for a cathedral in Accra and a cathedral in Newfoundland. Inadvertently, the plans intended for Newfoundland got into the envelope addressed to the Gold Coast, and vice versa. It's a joke, but not a notably funny one. Its humor is dimmer still, from my point of view, when you realize that Anglicans of the Gold Coast, now called Ghana, fell in love with this English export to such an extent that nothing can be accounted a proper Christian church unless it resembles this structure. Are cutaway coats and Gothic slits of the essence of Christianity?

Not many years ago a new chapel was built a few miles distant from Accra at one of Ghana's finest schools. Ancient imitative mistakes were not repeated. The architects knew a thing or two about the Ghanaian climate. They knew that circulation of air is chief requisite. The building they designed is perfect for the climate in which it is situated. It is unmistakably a Christian church, one of the most beautiful in the

NEW WAYS FOR WEST AFRICA

world. Sweeping eaves keep the rain out. The sides are open to catch each vagrant breeze. The [Ghanaians] hate the building. "It is not a proper church," because it doesn't look like the fortress which is the cathedral. "This is apartheid architecture," they argue. Something cheaper than the cathedral, something scaled down, something "second best."

Say what you will, our African brother can sometimes be a difficult customer. In the midst of all his laments about this particular chapel, he drives me out to the new university buildings. There, with a pride entirely justified, he points out a modern complex of buildings on a scale so grandiose, so opulent, that I blurted out a word which seldom escapes my lips: "Fabulous!" He did not seem to notice, however, that the style of the buildings and the materials which went into their construction are none other than those which created the chapel he has so recently abominated. This is an example of how the church, as Church, is out of step with the times. We shall never be catholic until we succeed in being something more than English.

This Liberian woman lives in an "ideal" village—one that blends new ideas, such as clean tile roofs and a sanitary water supply, into the familiar mud-hut architecture.



Islam Has the Cards

The third major problem in West Africa is Islam.

For every one West African who becomes a Christian, ten become followers of the Prophet. It is as simple as that and as drastic as that. Already we are outnumbered. Shortly we shall be overwhelmed. I see no way of arresting the trend. I can only recommend ways of adjusting to it—and it worries me supremely that the West African church seems so little aware that adjustments will be called for.

However erroneous or incomplete they may be, I will set down here my explanations for the smashing successes of Islam. I note them with particular reference to West Africa, although they are not without validity in some other parts of Africa as well.

First, Islam stands for a pure and simple monotheism, uncomplicated by the necessary but subtle Trinitarianism of Christianity. To people just emerging from the quagmire and terrors of animism and polytheism, the sheer, naked, arithmetical unity of the God of the Prophet is singularly attractive. It exercises enormous power. Christianity, by contrast, seems to equivocate. It says "one," but names "three."

Second, Islam sets before its followers an ethical standard which is unambiguous, easy to understand and easy to live up to. There is no talk here, as there must be in Christianity, of an "impossible ethic" which introduces judgment and prepares the way for repentance, grace, and faith. The simplicities of Islam form part of its appeal. From a certain point of view, it is the religion of the natural man.

Third, Islam permits polygamy. This makes eminent good sense to the African. He has the greatest difficulty in grasping the reason for Christianity's insistence on monogamy. Our African brother is not more lustful than the rest of us. His entire heritage, all the traditional social patterns he has been brought up to respect, the economy on which the life of his community depends, were predicated on polygamy. Christ, apparently, is opposed to this. Mohammed is not. So Mohammed wins—at least for the time being. There is reason to suppose that the institution of plural marriage will not persist forever in Africa. Changing economic and social patterns make it increasingly difficult for a man to have more than one wife. He just can't afford it. Moreover, the African woman, as she becomes better educated, isn't going to tolerate it. But these developments will take time, and in the meanwhile polygamous Islam clearly has an edge over monogamous Christianity.

Fourth, Islam, driven today by the nationalistic aspirations of Arab states, accords perfectly and conveniently with the nationalism, the thrust for independence, which dominates the African spirit of our



The Province of West Africa encompasses the famed Gold Coast and includes 800,000 Anglicans. At right, in Mam-



pong, Ghana, is a view of an Anglican domestic science college. The two religious chatting here are teachers.

time. Christianity, alas, is identified in the public mind with the colonial powers which brought it to Africa. Revulsion against imperialism carries with it revolt against the religion of the imperialists.

Fifth, Islam, greatly to its credit, can make one boast which reduces Christianity to a shamed silence: there is no such thing as a segregated mosque. Moslems can be fiercely intolerant of non-Moslems, but if you are a follower of the Prophet, they couldn't care less about your race. You are a brother.

One Christian summed it up when he said to me, "Islam has all the cards."

Reservoirs To Use

Christianity is in West Africa to stay. But unless we change our tactics and treble our efforts, it may be doomed to play a diminishing role in the drama of African development. Christians brought hospitals and hygiene. They brought schools. By these gifts they greatly endeared themselves to the inhabitants of the land, and the Christian religion was commended to many. Those who were not won over as converts became (with few exceptions) friends of the Church, at the very least. Not only in West Africa, but nearly everywhere I went in the world, I was astonished and gratified to discover great reservoirs of good will toward the Church.

Many non-Christian hands are open to the Church: Zoroastrians in Iran contribute to an Anglican hospital; Moslems in Jordan helped build a new church; witch doctors in Africa, grateful for treatment received in an Anglican clinic, send their presents of eggs and fowl. It would be impossible ever to assess the contribution the Christian mission has made to international good will. It is *there* as a background and basis on which statesmen and diplomats go to work. Not all of Christ's victories are reflected in the annual report of the number of persons baptized and confirmed.

This means that few are the countries where the Christian Church faces the prospect of ouster. The

presence of Christians is not only tolerated. It is, generally speaking, welcomed. Secular governments make room for us, and in more countries than I had thought possible, they *assist* us. As an American I was long familiar with the principle that religious, educational, and charitable institutions should be tax-exempt, but I was totally unprepared for the discovery that governments tend to be liberal with grants-in-aid to Christian schools and hospitals.

In West Africa we are coasting on an inherited capital of good will. It is a legacy left over from Christianity's pioneer benevolent efforts and from Great Britain's generally beneficent colonial policies. Britain's prestige has soared anew because it did not wait too long before granting independence to several of its West African colonies. But the question is: how long will this legacy last? How much longer can the Church count on it? Have we not, perhaps, counted on it too long already?

Most of the schools in Sierra Leone are still in church hands. They are schools to be proud of. Moslems send their children to them because the great *desideratum* is to have "an English education." These Moslem pupils must attend daily chapel, all strictly Prayer Book, and are obliged to take the prescribed courses in religious instruction. If exposure to Christian worship and Christian teaching is the "occupational hazard" involved in getting the coveted "English education," most Moslem parents are willing to take the risk and pay the price. This is quite as it should be. A child enrolled in a Christian school must be expected to accept the school's total discipline.

I had the privilege of attending chapel several times and of sitting in on some of the classes, all of them excellent. But then I raised with various headmasters and headmistresses this question: "Are any courses offered to Christian children which will enable them to understand what it is that their Moslem neighbors hold dear?" This was asked in innocence. Not until the mo-

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ment of asking it did I realize that it was a bombshell I had dropped. First there was a stunned silence. Then, by delayed action, an explosion. "What?" The tone was incredulous, as if the questioner could not have heard aright. "That we should teach Mohammedanism in a Christian school!" They looked at me as if I had said something indecent.

When the sputterings ceased I attempted to clarify my meaning. "It is wonderful that you have this opportunity to present Christianity to hundreds of Moslem children, but what about our own Christian children? The family that lives across the street from them is probably Moslem and so, in all likelihood, are the people next door to the right and to the left of them. These are the people they are going to have to live with, trade with, vote with, get along with for the whole of their lives. Shouldn't something be done to help them understand their neighbors? Without understanding what it is that the Moslems next door revere, how can the Christian ever hope to witness effectively in their presence? And even if the witness should fail, these are the neighbors Christ has given you."

This was not an isolated experience. Similar conversations were repeated many times throughout West Africa—and in scores of places all over the world. Almost nowhere did I find any disposition on the part of Anglican educators to lift a finger to interpret to Christians the religions by which they were surrounded. Is this evangelism? Is it the task of the evangelist to remain ignorant of the insights and aspirations of people of other religions—and to perpetuate this ignorance in the name of Christ? Does Christianity really want to seal itself up in a cultural ghetto?

The Problem of Polygamy

Is there anything that can be done about the problem posed by polygamy? Most churchmen, particularly those from monogamous cultures, say "no." Frankly, I wonder.

What should the nineteenth-century missionaries from Europe and America have done on arrival in Africa? Was it sensible of them to seek to introduce into a pre-Abrahamic type of culture a standard of marriage which required centuries for its emergence in the Judaeo-Graeco-Roman world, a standard which even on European and American soil—despite centuries of our being nurtured in the community of grace—is as much honored in the breach as in the observance. Africans believe in simultaneous polygamy. Our preference, apparently, is for successive polygamy. What does Christianity require? We approach it not as sociologists but as religionists. Only at our peril would we tinker with divine law. This recognition, however, does not

rule out considerations of missionary strategy—and of compassion.

Go around the world asking, as I did in polygamous societies, this question: "If a polygamist, on hearing the Gospel preached, presents himself to you for Baptism, what do you say to him?" The answers could fill a book. Here I can give only a few.

"We tell him to choose the wife he likes best and dismiss the others. Then we can baptize him." This was the cruelest, most callous of all the answers. *The wife he likes best.* That's male arrogance for you. What happens to a wife dismissed? What is her status in society? Will her family receive her back? And a fine opinion this family will have of a Christ who begins by breaking a family and spurning a daughter whose sin it would be hard to define! What of the children born to her? Does she take them with her? In that case they are deprived of a father's love, just as she is deprived of a husband's love. And how, then, does she provide for them? Contrariwise, if they stay in the father's household, they are deprived of a mother's love and are at the mercy of a stepmother who may suddenly find herself cruelly overtaxed by having more children than she can handle. Can this, I demand, be a *Christian* solution to the problem? Can this be what *agape*, the love God has shown us in Christ, requires?

Fortunately, I found not many Anglicans making so insensitive a reply to my question. Some answers were a shade better. For example: "The polygamist must take his first wife and show evidence that he has made financial provisions for the others. Then we can baptize." Certainly an improvement on the first answer, but it still leaves many problems unsolved.

In some places the church will baptize a woman who is married to a man with several other wives. After all, the argument goes, she is the wife of but one man. So in her case there is no problem. Her husband, however, though he might be as sincerely moved to repentance and faith as she is, is excluded—unless he will divorce her, for it just happens that she is not his *first* wife.

The thing grows more fantastic as we go. One diocese disclaims responsibility for the whole matter, so to speak, by saying, in effect, "We will wash none of you polygamists with the waters of Baptism. It's just too complicated. So we'll explain to you the doctrine of 'Baptism by desire'—and we'll just hope that the whole thing gets sorted out eschatologically." In other words, the church in time cannot help you. Maybe in eternity God can.

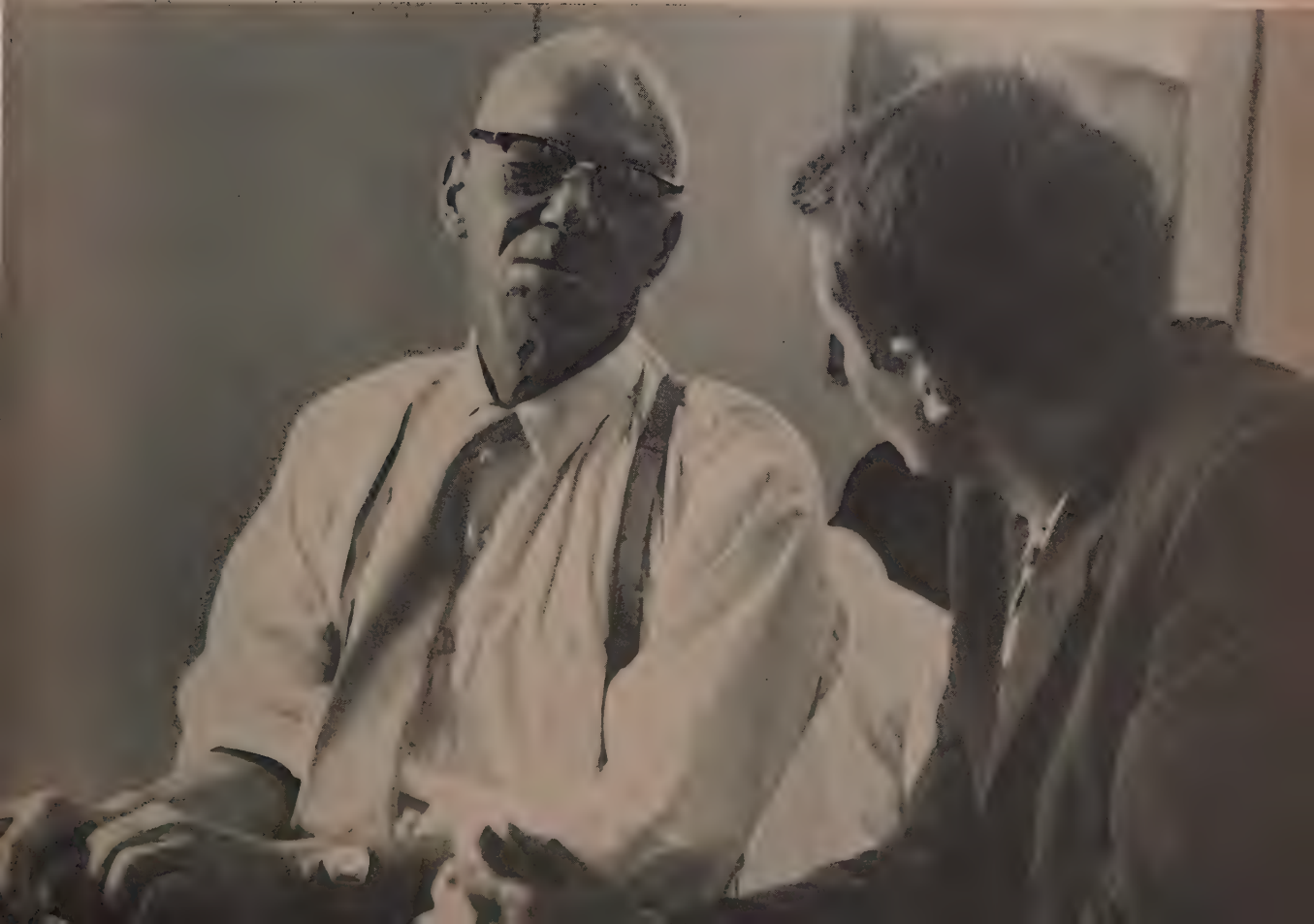
I now invite your attention to a graduated scale. One diocese will baptize a polygamous man, but will

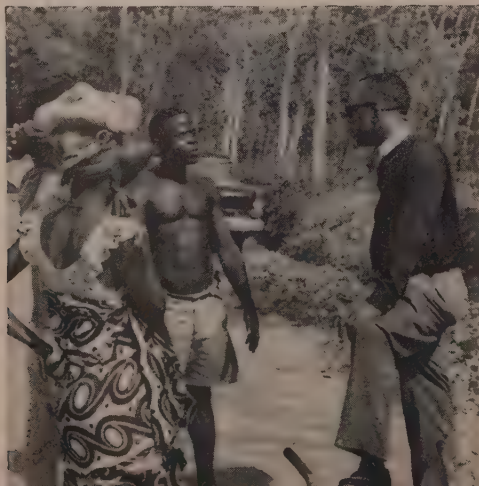
Text continued on page 34



EPISCOPALIANS IN WEST AFRICA

Though not formally a part of the Anglican Church of West Africa, the Episcopal Missionary District of Liberia forms a strong link in the chain of churches that stretch down West Africa's coast. With some 10,000 members in 150 congregations today, the Liberian church has grown steadily since World War II. This progress is largely because of the work and influence of a tall, lanky, unassuming North Carolinian, the Rt. Rev. Bravid W. Harris, Bishop of Liberia since 1945. Whether he is on a field trip (top), or chatting with a visitor at church headquarters in Monrovia (below), he shows the same insight and understanding which have made him one of the best-known and liked persons in all Liberia. His ancient, weather-ravaged cathedral—Trinity in Monrovia (left)—has a new parish hall beside it built with United Thank Offering funds.





LIBERIA'S NEW BISHOP

Last year Bishop Harris, now 67, announced his impending retirement and requested the election of a bishop coadjutor for Liberia. At the 1961 General Convention in Detroit, the church's House of Bishops elected a 49-year-old rector from Washington, D.C., the Rev. Dillard H. Brown, Jr., to fill this new post. Bishop Brown (above, left, with lay assistant) began his work some forty miles from Monrovia at the Julia E. Emery Hall, a church school in Bromley. He is in charge of evangelistic work and oversight of the church's extensive school system. At left, Bishop Brown meditates in the new chapel at Emery Hall, built with the help of the United Thank Offering. Below he talks with members of the Bromley mission. Now in Liberia a little over a year, Bishop Brown has won colleagues and friends quickly and will be a worthy successor to Bishop Harris.

FAMILIAR PATTERNS IN LIBERIA

Although much of the church's work in Liberia is brand new, like that surrounding the famed Holy Cross mission in Bolahun, or primarily educational, like that connected with Cuttington College and Divinity School in Suacoco, more is being based on growing city and town congregations like St. Thomas's, Monrovia (right). Here services look familiar, and families like the Kedrick Browns, (below) include West Africa's new leaders. Mr. Brown is with the Liberian foreign service, and Mrs. Brown is on the staff of the University of Liberia.



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not confirm him or admit him to Communion. Another diocese will baptize and confirm, but will not let him come to the altar. Still another diocese will baptize, confirm, and communicate him, but disbars him from ever being a churchwarden.

Not for a moment do I suggest that this is an easy realm in which to operate. Nor am I suggesting that the Anglican Communion should have one, uniform, inflexible policy. Different localities may require different decisions. But I do submit that what I have been describing is chaos, and that the most perturbing problem is that many Anglicans in positions of leadership fail even to recognize that this is a problem.

In Anglican circles there are three basic attitudes. The first is: the early missionaries could have done no other than they did, and we can do no other. We must maintain without compromise the Christian standard of permanent, indissoluble, monogamous marriage. Any other approach is unthinkable. The second is: it is easy to be wise after the event, but we can now see (without criticism of our predecessors) that they made a mistake. They should have incorporated polygamous families into the church by Baptism and then have trained the children in the principles of monogamy. But the mistake was made. The die was cast. It is too late now to make any change. Change would only introduce confusion. The third is: how can it ever be too late to tackle a problem which has never really been tackled?

That Communications Problem

The lines of communication between the various provinces of the Anglican Communion are shockingly skimpy. Nigerians politely inquired where I was headed after I left West Africa. When I told them South Africa, faces fell. Most West African Christians know nothing of our church's heroic stand in the Union of South

Africa. They suppose the church down there is part and parcel of the whole South African setup, consenting to it all or at least raising no voice in protest. They listened incredulously to my recital of the facts. "Why has nobody told us these things before?" I was able, I think, to impart to more than a few West Africans a new confidence in their church and a new pride.

Not even the bishops are in frequent touch. The year 1958 was the first time in history that the Anglican bishops of Africa met for consultation. It wasn't that they had not *wanted* to meet long before that. There was no money. When one thinks of the problems these men have in common and of the advantages for the whole African church that would come of their taking counsel together, one wonders if the church can possibly *not* afford to make such gatherings possible. There are too many lonely bishops having to make difficult decisions in isolation. They need the encouragement of a fellowship. They need to test their own thinking periodically in a company of their peers.

Provinces meet this need, in part. Yet even provincial Houses of Bishops are too seldom convened. And when, as in Africa, several provinces must wrestle with similar problems, the provinces need one another. Provinces are fine. They are indispensable working units of a group of dioceses. But the airplane has been invented now, with the result that even so huge a continent as Africa has shrunk. It is now small enough and, in a sense, unified enough to be plagued, throughout its length and breadth, by exactly the same problems. My point is: if you have continental-sized problems, you need continent-wide gatherings to cope with them.

The Church in Liberia

I was troubled by the fact that Liberia does not belong to the Province of West Africa. Liberia is a missionary district of the Protestant Episcopal Church. It has historic ties with the United States, for to it went many emancipated slaves from America, just as slaves emancipated in the West Indies went to Sierra Leone. Sentiment in part, as well as a sense of loyalty to the church which reared it, may dictate Liberia's clinging to the American church and resisting the many friendly overtures from the province. The province is a bit too "English" in its ways to suit Liberians accustomed to American "get up and go," not to mention American dollars. But why should the flow of these dollars have to dry up if Liberia were to join the province? It seems to me that if you give money to something—a church, a school, a cause—you should give it, not in order to control it, but because you trust the people at the head of it.

A dedicated scholar and perceptive reporter, the Rev. Canon Howard A. Johnson is the first man in history to visit every part of the world-wide Anglican Communion. After graduating from the University of California at Los Angeles and the Protestant Episcopal Theological Seminary in Virginia, he was ordained to the priesthood in 1940. His versatile career includes service as curate, campus chaplain, and university professor; he is now canon theologian at the Cathedral of St. John the Divine in New York. The following article, third in a series of four which will appear in *THE EPISCOPALIAN*, has been excerpted from his book, *Global Odyssey*, to be published this Spring by Harper & Row.

I have another theory, and that is that the American church has a bit of a bad conscience about the fact that it has done so little in Africa and is therefore loath to surrender the one tiny piece of African work it has. From one point of view, this bad conscience is founded in no actual guilt, so we should banish it from our minds.

After all, the Church of England said in effect, and quite properly, "There must be a division of labor. So you Americans take some other part of the world as your missionary responsibility." That is why we did go elsewhere: to Central and South America, to the non-British parts of the West Indies, to Alaska and Hawaii, to the Philippines, Japan, and China. Except for Liberia, Africa was to be Britain's responsibility. That was the understanding—and not a bad *modus operandi* for the time in which the agreement was made.

Things are different today. An England battered and impoverished by the catastrophes of this century, an England shorn of much of its Empire, now recognizes, with infinite humility, that from a missionary point of view it has bitten off more than it can chew. No guilt attaches to the English in this respect. But in spite of all she has suffered, she still runs circles around the opulent United States of America when it comes to giving for missions. Ours is a paltry performance compared with hers. It is not to her shame, therefore, that she must now look to us for help with the many missions she has launched in Africa. The American Episcopal Church need have a bad conscience *only* if she does not respond heroically to this appeal. Our task is to put men and money at their disposal and let them deploy them—because they can be trusted.

People in West Africa

The Church is people. First, there is the Lord Bishop of Gambia and the Rio Pongas. This rugged Irishman was the first bishop in Africa I met.

We went for a drive inland in the Land Rover. The country was quite wild. Suddenly, about a hundred feet ahead of us, down the rutted road, there emerged from the bush the first African I had seen whom Hollywood would even consider for a part in its next Tarzan picture. By his attire—or, rather, virtual lack of it—the bishop knew he could not be from these parts. He had a bandana to cover his head and a breechclout to take care of the rest of him. He was carrying a spear, a smoking flax, and a kind of hula hoop. The hoop was to enable him to shinny up trees. The flax

When the author's host in Gambia tried to talk with this man, the only language he recognized was the sign of the cross.



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was for smoking out the bees so that the honey could be gathered.

The bishop, having alighted from the car, tried out on him several dialects. When these availed nothing, the bishop's steward brought his linguistic skills into play, but with no greater success. All we could make out was that the unclad searcher for honey was far, far from home. The bishop then said, "Christian? *Chrétien?*" and put the question in several African dialects. The man looked blank. The bishop then made the sign of the Cross upon himself and folded his hands in an attitude of prayer. A broad smile irradiated the face of the African, who made the sign of the Cross in return.

This was but my second day in Africa, and I was not yet accustomed to strange meetings in bush and jungle. It moved me indescribably that these two strangers, unable to converse, should be able to recognize each other by means of the sign of the Cross. We said the Lord's Prayer in English. The bishop gave his blessing. The man picked up the tools of his trade, gave a smile which melted my heart, waved his farewell, disappeared into the bush. "I'll never see him again," I said sadly as we drove away. "Oh, but you will," said the bishop. "In heaven!"

Something happened in Liberia which I would like to record. Transportation is not easy in that land. In the time I could give to Liberia it was clearly impossible for me to visit both our Cuttington College and the mission at Bolahun which is conducted by the monks of the Order of the Holy Cross. Yet the bishop was determined that I should see both. At the merest hint from him, the Lutheran mission sent its plane and flew me *gratis* from the one Anglican institution to the other. We landed by permission on the Baptist mission's airstrip. I was picked up by a Roman Catholic who for the purpose had borrowed a car from the Methodist mission. This is what I call "applied ecumenics."

I saw many examples of it in the mission fields where, somehow, the problems of Church unity do not loom

quite so large as they do when argued in offices in New York, London, Berlin, Geneva, and Rome. Christians of all kinds were good to me everywhere, interested in my errand, eager to assist me.

The New Bishop

Christians at the Holy Cross mission at Bolahun, in the isolation of their situation, knew only one type of churchmanship—that which had been taught them by monks. Word reached the mission some years ago that preparation should be made for the arrival of the new Bishop of Liberia. He was low church. The monks of the Order of the Holy Cross, with instinctive good taste, wanted to arrange for the new bishop a reception in which he would feel comfortable. Hence, the monks spoke to the villagers and said, "When the bishop gets here, don't genuflect and don't kiss the ring." (For all the monks knew, the bishop might not even be wearing a ring.) This, I say, proceeded solely from good taste and charity. In all their thoughtfulness, however, the Fathers overlooked one thing. They did not explain to the people that the new bishop was a Negro. It never occurred to the monks to mention any such thing, for a bishop is a bishop—who cares about his race? Then it happened. The bishop came. The villagers looked upon him, then muttered to themselves, "Ah, ha! You don't bow down to a black bishop. Only to a white one."

We are dealing not with personalities but with problems. If Africans are sensitive about race, the whites who would minister in their midst must be, if anything, more sensitive still.

Nothing entertained me more in West Africa than the way in which one Nigerian bishop introduced me to his clergy. There I stood, pallid as usual, and there he stood with forty of his priests, all splendidly black. "Now, Americans are largely ignorant about the Anglican Communion," he said, "so Canon Johnson is being sent around the world to write a book that Americans can understand." And how right he was. We understand, in fact, nothing about the Anglican Communion until we have been grasped by the wonder that God has wrought. Some of the priests who sat before me that morning in Nigeria had ritual scars upon their faces. Others had pierced ears where rings had been. Some were tattooed from head to foot. Yet these were the men who, besides coming to hear me, were met that day to discuss how more effectively to use radio and television for proclaiming to West Africa the Gospel of Christ.

We begin remotely to understand the Anglican Communion when we begin to glory in the fact that those people, who look so unlike us, are the brothers of whom Christ has made us a present, that they need us, and that we need them. ◀



A Nigerian bishop talks with his clergy. The author met these churchmen while touring the Anglican Communion.



MIRACLE AT MIDNIGHT

ONE never knows what goes on in a busy hospital until a loved one is helpless and dependent on the hospital and its staff for his life. If we really knew how wonderful these doctors, nurses, and assistants are—how seriously they approach the emergency at hand, and how deftly and prayerfully they work—we would place ourselves and our loved ones in their hands without fear.

On a beautiful Sunday evening my husband and I drove from our home in the suburbs to the port piers of our northwest city. There Lee, my husband, was scheduled to board a foreign ship in his capacity as a government officer. We sat in our car as the huge vessel was guided into the channel and made fast to the dock.

I was proud of this tall and handsome man I had married as he strode toward the ship in the early sunset. I made a mental note to tell him later that he looked twenty years younger than his age.

When he left me, Lee said he would return in about an hour. At the end of the hour another government officer came down the gangplank and approached our car. This gentleman stopped and said, "I'm so sorry to tell you this, but your husband has become very ill aboard the

ship and we don't know what to do. He's very, very ill."

I was so shocked I scarcely knew what I was doing, but I asked the officer if he would please return to the ship and tell my husband I was getting help. I then stepped into a small dock office, stopped a moment to ask the Lord to please care for Lee and to guide all who were trying to help him. I telephoned the hospital. The doctor on duty said he would reach our own doctor and summon an ambulance immediately so I might rush to my husband.

The chain of miracles had already begun. Why had I decided to accompany Lee to town "just for his company and for the drive" when I seldom did so? Why had he not become ill in some remote part of the ship, rather than when seated at a table with pen in hand, surrounded by others who could help him?

Even the ship's doctor was present. The doctor was helpful and willing, though he could not entirely understand all that was said to him, due to his limited knowledge of our language.

Also, the gentleman who had notified me thought it might be a heart attack. I told him my husband carried a container of small tablets in

his pocket, prescribed for just such emergencies. I said that if my husband thought it was a heart attack, they should place a tablet under his tongue, and it might revive him.

They found no tablets in his pocket. Lee had decided a short time before that he wouldn't carry his tablets, as he disliked the idea of using them. Had the gentleman found the tablets and used one, it might have been fatal, as Lee's illness was not a heart attack. He suffered a ruptured aorta in the abdomen, and the sudden rush of blood would have made things much worse. Why had he decided not to carry his tablets?

As soon as I had telephoned the hospital, I found my way up the shaky gangplank, through the narrow corridors of the strange ship, and finally asked directions of some of the ship's crew. They could not understand me until I said, "Where is the captain, please?"

The crewmen knew the word "captain," and quickly directed me through another corridor and up a steep, narrow companionway. There I found the officers' dining saloon, and in it a number of men. There were both United States government officers and officers of this foreign ship, standing helplessly, reverently,

MIRACLE AT MIDNIGHT

hopefully, yet despairingly—willing to help, although there was nothing they could do.

I am sure they were praying, each in his own tongue. But the Lord hears all tongues, and my husband was still alive, though scarcely so.

In a moment the stretcher was there, with two very gentle and capable attendants, who strapped my husband onto the stretcher. With many hands helping, the attendants managed to carry him down the steep companionway and steeper gangplank that swayed with every step. The stretcher was almost perpendicular as it was passed, oh, so gently, along the difficult route and into the ambulance.

Lee was scarcely alive when he arrived at the hospital. Knowing that he might not live even until his ailment could be diagnosed, the doctors administered oxygen and intravenous glucose to keep him alive. They knew, however, that blood and other help would be needed within an hour if he were to survive.

The doctors diagnosed my husband's ailment as a ruptured aortic aneurysm. The main artery in the lower part of his body had swollen to many times its original size, and ultimately had broken at a weakened point. This resulted in massive internal hemorrhage, and consequently the loss of blood was great.

One of the doctors came to me and explained the diagnosis, saying there was very little hope. He said, however, that *if* we could reach the *one* and *only one* doctor in the area who could do the operation, and *if* we could get enough units of blood, and *if* we could get the surgery staff together on such short notice on a Sunday night—and if, if, if—we might possibly save my husband. But it must happen quickly.

I had been trying to reach our son, and finally called a sister of mine, asking her to please notify him. I also asked her to telephone other family members, and to please pray as she had never prayed before. Son, when reached, added others to the circle of prayer, and our minister



Lee J. and Esther Lee Carter

came immediately and prayed with us.

The Lord heard us, because, when they called the one surgeon who could perform the necessary operation, he had just returned home moments before. He had been out yachting all day. Had he not been home, nobody could have saved my husband, as the operation is very delicate and very new. A section of the aorta in the abdomen had to be removed and replaced with a section made of a new synthetic fibre. This operation is not extremely dangerous if it is done before the aorta forms an aneurysm that bursts, but under the conditions found in my husband, the chance for survival is very small. As soon as he arrived at the hospital, the surgeon ordered twenty-four units of blood. The hospital staff had already called the blood bank and all the blood on hand was five units, which were cross-matched immediately and rushed to the hospital by taxi. All other blood of the necessary type in the area had been delivered to other hospitals for Monday morning surgery.

Our surgeon canceled his Monday operation, which was not an emergency operation, and ordered that blood supply rushed to the blood bank for cross checking, thence to our hospital for my husband. It was delivered in small amounts as soon as it was ready: five units, three units, and so on. Blood was also brought in from other hospitals in the area.

At the blood bank later our son was told that the five units on hand

when they were first called were there only because, on an impulse, one of the staff had called for next week's donors on the prior Tuesday instead of Friday. The blood, had it been taken Friday, would not have been processed and ready when called for. As it was, the blood was ready and available quickly, adding another link to the chain of miracles.

When the doctors first decided to operate on Lee, they told me he had not more than a forty-to-sixty chance of survival. After the delay encountered in getting enough blood, his chances had diminished even more by the time he was taken to surgery. Over four hours had elapsed since he was stricken, and he was now almost gone.

Before surgery, both our trusted family doctor (who is also chief surgeon of the hospital), as well as the brilliant young surgeon who would operate with the aid of our doctor and others, told me that they definitely relied on prayer to aid them. We all knew that man alone could not do what must be done.

Prayer was everywhere: prayers of nurses, orderlies, doctors, family, friends, our minister, our son, myself, and a dear niece who was at our side. Our minister had gone to our church to pray at the altar during surgery.

We knew that prayer alone had made it possible to assemble so quickly an entire surgical staff, and to get the blood in what we hoped would be adequate time, to locate the doctors on a Sunday evening, and to keep my husband alive until surgery could be performed. Also, what had brought us to the one hospital that had all the required equipment for this particular type of operation, so new that some hospitals had only part of what would be needed?

After Lee had been taken into surgery, our own doctor came out once more to tell us that with prayer to help, they hoped to save him.

The shock of knowing that my husband was where I could do nothing for him but wait and pray brought a hard, lonely moment. Our son and his cousin and I prayed together, then sat quietly for a time. Suddenly

a great calm came over me, and I knew from that moment that God was with us through it all. The others felt the same as I did, and at the same moment.

Later, one of the doctors told us that about twenty minutes after they started operating, the same calm came over all present in surgery, even my husband. He suddenly came out of deep shock and went into a normal anaesthetic sleep. It was as if the Lord had taken over the task, and from that moment everything went exactly right.

We learned later that the surgical staff included our surgeon's own anaesthetist, who just happened to be home at the moment he was called. The superintendent of nurses of the hospital was summoned back early from her vacation. Two of the surgery nurses (one an expectant mother), worked all night on my husband's case, and also took their turn on duty the next day.

When I saw these two nurses in the corridor the following afternoon, I noticed how tired they appeared to be. When I mentioned it, one said, "We are very tired. We worked all last night and all day today, too."

I said, "On my husband?"

When they said, "Yes," I told them how humbly grateful I was. Their eyes lit up like stars, and one of the nurses said, "Oh, we're so proud to have been there!"

A high degree of heat was required for Lee's room following surgery. That meant that the hospital boilers had to have extra care all night long. We learned later that the custodian who was scheduled to go off duty at midnight had remained until morning just to help the night custodian, and that both men had been praying for my husband during the night.

As Lee began to recover we heard each day of other persons in the hospital, even patients on surgery floor, who had prayed with us. The day after my husband's operation, several members of the general staff told me, at different times, of the miraculous thing that had happened there the night before, not realizing it was my husband whose life had been saved.

Kyung Duk (G-1)



Jong Kil (G-2)



Un-Ja (G-3)



WILL YOU HELP US GIVE THESE KOREAN ORPHANS A HOME?



Yung Sin
(G-8)



Myun Hwa (G-7)



Jung Chang Hoon (G-6)



Dol Chol (G-5)



Yung Sook
(G-4)

For as little as \$10 a month you may give hope and opportunity to one of these destitute Korean children. As a sponsor, your help will provide food, shelter, clothing and school tuition. And equally important, your sponsorship will assure child of a Christian home, supervised by Bible-believing Christians.

The Korean children pictured here, and many, many more like them, are praying earnestly for *people like you* to be their Mommy or Daddy, Big Brother or Sister. Still others, from unlicensed Korean orphanages are being brought to us—because of our better facilities—but we can care for them only if we obtain sponsors. In the name of humanity they must be taken off the streets.

DADDY KILLED BY COMMUNISTS

Jung Chang Hoon (G-6) is a fine boy, praying for someone to undertake his support. His father was shot by Communists because he was a gospel preacher. His mother struggled to provide for him until she died in a Mission hospital. Another pastor sheltered him for 5 months until poverty forced him to bring Chang to one of our orphanages. He is in the 8th grade, "a room leader, honest and intelligent." But the great lack in his life is a sponsor. Others, with stories just as heart-rending, are looking hopefully to you to have their prayers answered.

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MIRACLE AT MIDNIGHT

They all seemed to feel lighthearted, humbly proud, they were so glad to be a part of such a wonderful miracle.

Now that Lee is recovering, we find we have learned many things. We have learned how efficiently and how quickly a hospital and staff are mobilized into action when a human life is at stake, and how selflessly and prayerfully our skilled doctors and nurses perform their various tasks.

Another thing we have learned is that blood donors are constantly needed. When almost no blood was available for my husband, and we realized that he would die without it, the stark reality of the need for blood came to us. Our son said to the surgeon, "I'm glad I have quite a number of blood units to my credit."

The doctor said, "That's very fine, but we can't put paper credit into your father's veins." It was then we understood that it is the day-by-day giving by many, many people, which keeps the constant supply of blood available. We never can know who may be the next person to need blood—oneself, a loved one, a neighbor, a friend, or even a total stranger. When the need suddenly arises, the blood must be processed and waiting.

Strangely, many people feel wonderful after giving blood. Our son and others who are regular donors describe it as a feeling of renewal, not only because one has done something to help another, but also because for them there is an exhilarated, refreshed physical reaction. Most of those who give blood once are eager to become regular donors.

Above all, we have learned that the day of miracles is not over. Miracles are happening every day, everywhere. We also know that prayer is the most powerful force in the world, and that more people are praying with us and for us than we dream. We know that, irrespective of the variance of race, creed, training, or social standing, the collective prayers of our ministers, doctors, nurses, orderlies, patients, custodians, neighbors, friends, relatives, and family, are heard as one, and are answered as the Lord deems best. ◀

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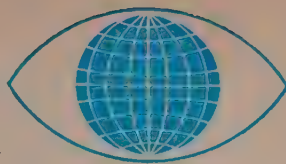
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UNITY: FOUR BECOME SIX AT OBERLIN TALKS

When representatives of the original four churches composing the Consultation on Church Union enter the colonial-style Congregational church in Oberlin, Ohio, next March 19 for the opening service of their second history-making meeting, they will be joined by delegates from at least two additional churches and possibly a third. The thirty-two leaders of the Episcopal, United Presbyterian, and Methodist Churches and the United Church of Christ received word recently that both the International Convention of Christian Churches (Disciples of Christ) and the Evangelical United Brethren have voted to become a part of the consultation. The Polish National Catholic Church, which was also invited to take part in the original merger "explorations," has not been able to consider the bid formally as yet. Comprising some 4,300 congregations, the E.U.B. Church has 750,000 members. In the Disciples, membership is two million in some 8,000 congregations. In addition, ten other churches from the U.S. and Canada have announced that they plan to send observers to the Oberlin consultation.

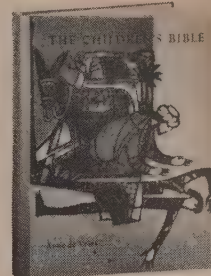
THE CLASSROOM CONFLICT: ROUND TWO

Stinging from the defeat of the federal aid to education bill last year, the administration is pressing with renewed vigor for its passage during this session of Congress. As the debate progresses, most Roman Catholics are again using every available means of pressure to have parochial schools included in the measure, and Protestants and Jews are opposing them with increased determination. • The Rev. Canon William N. Shumaker, education director of the Episcopal Diocese of Rhode Island, asserted that Episcopalians cannot "in conscience" support government aid for Roman Catholic schools. A lawyer for the American Civil Liberties Union, Kenneth W. Greenawalt, warned against the "child benefit" argument as the greatest "menace" to Church-State separation. Referring to the floods of photographs of winsome moppets sent to Congressmen last year with notes asking if the legislature wanted to deny a proper future for this child of Roman Catholic parents, Attorney Greenawalt said, "It neatly attempts to circumvent the clear constitutional mandate against public financial aid or support to religious schools and institutions." • Striking a softer note, Dr. Martin E. Marty, associate editor of *The Christian Century*, urged members of all faiths to frank conversation and charitable understanding of one another's positions to find the "creative aspects" of conflicting positions on divisive religious issues related to public affairs. A prominent Roman Catholic constitutional lawyer, William E. Ball, expressed fear that the controversy might "out-distance" the current ecumenical dialogue. "The explosive potential of the issues surrounding religious education," he declared, "should have prompted men of goodwill all over the country to get together with their neighbors of other faiths to discuss their differences."

VATICAN COUNCIL: A GOOD BEGINNING

Although the Second Vatican Council ended its first session with no major announced actions taken, observers feel it laid a firm foundation for its second session scheduled for September 8, 1963. One reporter present commented that "this seems at first sight a poor performance for what has been billed as the best prepared council in history." He added, however, "developments in the council were positive and encouraging." • During the first thirty-four general congregations, 587

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prelates addressed the great assembly. In addition, 523 fathers of the Roman Catholic Church submitted their opinions in writing. After thirty-three ballots, 160 members of the ten working commissions were elected, while ninety more were appointed by Pope John XXIII. Important discussions were held on the liturgy, the source of revelation, the communications media, and Church unity. An interim Conciliar Commission was created to supervise the continued work of the ten commissions between the two sessions. ● Pope John was not discouraged that the first session had displayed so many divergent opinions among the church fathers or that it had moved at such a slow pace. It would have been, he declared, "monotonous if the fathers had been of the same opinion." ● The pontiff was seconded by Dr. Douglass Horton, delegate-observer from the International Congregational Council, who said that the first session "points" toward a better future. Another Protestant in attendance remarked that he found a "new climate of opinion and a momentum for renewal" within the Roman Catholic Church after its initial council meeting. ● Archbishop Iakovos, primate of the Greek Orthodox Archdiocese of North and South America, indicated that there was a chance the Eastern Orthodox Churches might attend the second session. Of their number, only the Russian Orthodox attended the first session. He said that part of the reason for his prediction was that in the first session "we have seen not only a new spirit, but also a new spiritual strength." The Orthodox leader went on to say, "It is not a small thing or an insignificant event to see a church accomplish in such a brief time, both in depth and height, a new theory about itself and about its future."

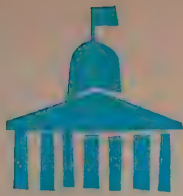
MISSOURI PLANS FOR 1964 GENERAL CONVENTION

Plans are already well under way for the Episcopal Church's sixty-first General Convention in St. Louis, Missouri, October 11-23, 1964. A convention committee has been incorporated by the host Diocese of Missouri. Kiel Auditorium, the city's famous municipal center, has been retained for Convention sessions, and some 3,000 hotel rooms will be ready for bishops, deputies, women's delegates, and visitors. ● Leaders of the Convention committee include the Rt. Rev. George L. Cadigan, Bishop of Missouri; St. Louis advertising executive Hiram W. Neuwoehner, Jr.; the Rev. J. Maver Feehan, rector of St. John's Church, St. Louis; the Ven. Charles F. Rehkopf, Archdeacon of Missouri; and investment banker George A. Newton. Mr. Neuwoehner is chairman of the committee; Mr. Feehan, general manager for the Convention; Archdeacon Rehkopf, secretary, and Mr. Newton, treasurer. Mr. Ethan A. H. Shepley, retired Chancellor of Washington University in St. Louis, and a leading Episcopal layman, will serve as honorary chairman of the committee's board of directors.

NEW LITURGICAL CENTER PLANNED

An Ecumenical World Center for Liturgical Studies will be built on a twenty-acre site at Boca Raton, Florida, to promote world peace and friendship through a renewal of the liturgical life of the Church. To be directed by the Rev. Donald H. Copeland, rector of St. Stephen's Episcopal Church in Coconut Grove, Florida, the proposed center is being sponsored by the Episcopal School Foundation, Inc., which is related to the Episcopal Diocese of South Florida, and by the International Ecumenical Committee for Promoting Liturgical Research and Renewal, a group related to the World Council of Churches. ● The buildings will include two chapels, a research library, study-bedrooms and refectory for thirty-two people, offices, a residence for the director, and apartments for scholars and their families who reside at the center on research grants. The center will go into operation as soon as \$8 million are raised, \$1 million of which will be devoted to the physical plant, and the remainder, to establishing an endowment fund

Continued on page 44



Capitalscene

■ The Eighty-Eighth Congress, which convened January 9, seems likely to be as heavily preoccupied with taxes as its predecessor was with tariffs. The big issue facing the lawmakers this year is whether the United States needs lower taxes in a hurry—or better tax laws for the long haul. Advocates of quick tax cuts include several of President Kennedy's top economic advisers and business groups such as the Chamber of Commerce of the United States. They contend that the U.S. economy urgently needs the kind of stimulus which across-the-board tax reductions would provide.

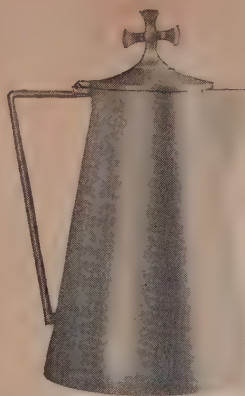
■ But the national need is viewed differently by Rep. Wilbur Mills (D., Ark.), chairman of the powerful House Ways and Means Committee in which all tax legislation must originate, and by many Treasury officials. They believe that tax cuts—ever popular with congressmen—should be used as bait to obtain enactment of long-overdue basic reforms in the tax structure. Rep. Mills, a

highly respected scholar of tax law, points out that so many loopholes have been written into the tax laws over the years that only 43 per cent of all personal income is now subject to federal taxation. By broadening the tax base, many glaring inequities could be eliminated and the government could lower tax rates substantially without serious loss of revenue.

■ LeRoy Collins is a quietly devout Episcopal layman who takes seriously his calling to serve Christ through his everyday work. When he was governor of Florida, his Christian convictions led him to perform several acts of notable political courage. When the National Association of Broadcasters asked him to become its president, at a salary of \$75,000 a year, Gov. Collins warned the association's annual convention not to hire him "if you want someone to paddle your boat gently into the stagnant pockets of still water." Any broadcaster who thought he was joking learned differently recently, when Gov. Collins publicly called on television and radio stations to restrict cigarette commercials to hours when they would be least likely to influence young people. He said broadcasters have a "moral responsibility" to consider "the health of our young people." This statement stirred a furor among broadcasters, who derive \$160 million a year from cigarette commercials. There was talk in the industry that Gov. Collins might be fired when the association's board of directors met in mid-January. The controversy prompted the Rev. Dr. Benjamin Browne, president of the American Baptist Convention, to remark: "It is rather humiliating to have a layman speak out on safeguarding the health of our young people at a point where the Church has remained silent."

■ During the 1960 presidential election campaign, Kennedy and other Democrats made quite an issue of an alleged "missile gap" between the United States and Russia. Almost as soon as the new administration took office, however, Defense Secretary Robert S. McNamara demolished the "gap" by stating bluntly that Russia was not ahead of this country. Now Pentagon officials are saying that there is indeed a missile gap—but it is Russia which is on the short end of it. The latest intelligence estimates are reported to indicate that

the United States has an advantage of three to one, or better, over the Soviet Union in long-range nuclear missiles. Specifically, the United States is said to have nearly 350 operational missiles capable of hitting targets in Russia, whereas Russia is believed to have only about 100 nuclear rockets that could strike the United States. Some officials regard the U.S. lead as so commanding that it cannot be overcome for many years—unless Americans grow complacent and begin economizing on their defense program.



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ANGLICAN CONGRESS '63: INVITATION AND RESPONSE

Invitations have gone to all 481 active bishops in the world-wide Anglican Communion for the forthcoming Anglican Congress in Toronto, Canada, August 13-23. In addition, each of the 328 Anglican dioceses is entitled to send one priest and one layman to the gathering. There will also be sixty-six youths as delegates, two each from the thirty-three ecclesiastical provinces into which the dioceses are grouped. First regional group in the Anglican Communion to complete its list of delegates to the congress was the Church of Ireland, with forty-five representatives. ● At its last quarterly meeting, the American Episcopal Church's National Council voted to sponsor a group-life laboratory in Cambridge, Massachusetts, shortly before the Toronto meeting for those bishops who wished to attend. To date, between forty-five and sixty-five bishops from all parts of the Communion have expressed interest in the project which will allow them an informal exchange of views before the larger and more formal meeting.

A CHANGE IN STATUS FOR MISSIONARY DISTRICTS?

For several years, many leaders in the Episcopal Church have been concerned about the name and status of the church's overseas and domestic missionary districts. Some have argued that all jurisdictions are, in reality, "missionary." Others have questioned the limited representation of missionary districts at General Convention. At the last meeting of the church's National Council, the Council passed a resolution urging General Convention's Joint Commission on Status and Nomenclature of Missionary Districts to present to the 1964 Convention in St. Louis "such changes in the Constitution and Canons of the Church that would allow missionary districts equal representation in the General Convention and a more appropriate name parallel to that of other diocesan jurisdictions."

ALCOHOLISM PROGRAM STUDIED

The first of a series of Provincial Conferences on Alcoholism, planned by the National Council, was held in San Francisco November 8-11. These strategy conferences represent an effort on the part of the National Council's Department of Christian Social Relations to render assistance in the establishment and development of realistic and constructive alcoholism programs within the framework of the Episcopal Church. The delegates from the Province of the Pacific to this first conference considered this aim and were unanimously agreed that the effectiveness of any church-wide program on alcoholism was vitally involved with the education of the clergy beginning at the seminary level. As a result they adopted a resolution which urgently recommends that "all Episcopal Theological Seminaries and in particular the Church Divinity School of the Pacific" should equip adequately their students to counsel alcoholics and their families and to conduct educational programs on alcoholism, and that to achieve this end ten hours of instruction is considered minimum in preparing future priests of the church for this ministry.

RUSSIANS TO VISIT U.S.A. CHURCHES

Dr. Paul B. Anderson, noted Episcopal layman and consultant to the National Council of Churches on relations with the Orthodox and Eastern Churches, has announced that twenty or more Russian church leaders will visit the U.S.A. on February 27. Including members of



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the Russian Orthodox Church, the Armenian Apostolic Church, the Union of Evangelical Christian Baptists of the U.S.S.R. and the Georgian Orthodox Church, the Evangelical Lutheran Church of Estonia and the Trans-Carpathian Reformed Church, the group are repaying a visit made to their country by thirteen members of American churches last summer. • The Russian churchmen's first stop will be Denver, Colorado, where they will observe the general board meeting of the National Council of Churches. From there they are scheduled to divide into smaller groups and visit different parts of the country discussing with American churchmen such topics as ecumenical relations, parish life, peace, the relation of the Gospel to society, and possible future exchanges of theological students, professors, and religious literature between the two countries.

THE NEW MISSIONARY

A re-evaluation of the churches' mission and a study of new methods by which church resources may be redeployed for a more faithful and effective witness in these revolutionary times has been launched by the National Council of Churches. One of the developments could be part-time missionary service by many of the 1.8 million lay U.S. citizens who go overseas every year for business and pleasure. Another could be fresh relationships between the established churches of old cultures and the new churches in emerging lands. Still a third may be increased emphasis on sending unmarried people overseas who are "so dedicated that there is no room for particular engrossing loyalties of family life." • One unique missionary project was established already when eleven young men and five women from nine countries arrived in Nairobi, Kenya, where they will spend nine months in the World Council of Churches' first long-term ecumenical work camp. Two of these youths are from the U.S. Part of a pilot project, the youths will do manual labor in church and community programs and make a special study of ecumenical questions, youth problems, and contemporary African political, social, and economic life. • Other recent overseas activities by American Christians include Church World Service's emergency shipment of 25,000 capsules of life-saving antibiotics to Haiti to combat an epidemic of typhoid; the Christian Committee for Service in Algeria's donation of two mobile clinics valued at \$40,000 for that war-torn land; and the Congo Protestant Relief Agency's shipment of 50,000 chicks to the Congo to rebuild the African country's poultry industry.

COUNTING CHRISTIAN NOSES

A complete census of all U.S. religious bodies is being considered by the Bureau of the Census. Along with other churches, the Episcopal Church has expressed "deep interest" in the project and has offered its full co-operation, technical aid, and assistance to the government regarding the plan. The last such tally was taken in 1936 and yielded much valuable information concerning the make-up of the nation's religious forces. • The Rev. Canon Charles M. Guilbert, secretary of the Episcopal Church's National Council, has been elected president of the Association of Statisticians of American Religious Bodies, the group that would work closely with the government should the count be made.

GOOD RESOLUTIONS?

The trouble with resolutions passed by religious groups is that there is not sufficient individual action on the part of members of churches or synagogues to back them up, accused Rabbi Richard G. Hirsch, director of the newly dedicated Religious Action Center in Washington, D.C., of the Union of American Hebrew Congregations. "All too many religious organizations smear the soothing balm of beautifully constructed resolutions on their troubled consciences," he said. "They talk at national conventions but then go back to the same society they have been criticizing without attempting to implement social action." A pronouncement, he explained, "must be recognized for what it is, an edu-

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cational instrument, a device for creating a climate of opinion, and should not be regarded as an end in itself, but only as a means to an end." The truth is, he claimed, "that they have a greater impact on those who discuss and approve them than on the people to whom they are supposedly addressed." He suggested that members of Congress and other government officials are well aware of this and react much more quickly to individual expressions of opinion by their constituents than they do to "the national pronouncements of religious groups."

LIVING DEATH

An Anglican bishop said recently that a doctor is justified in not using modern drugs to prolong a patient's life if death is inevitable. In an address to his diocesan conference, the Rt. Rev. Geoffrey F. Allen, Bishop of Derby, England, said that "it may be possible with modern drugs to keep the body alive when the mind is in a state of coma and when there seems no probability that consciousness can return." The prolonging, he said, "of what is, in fact, a living death may be causing intense strain to relatives, themselves perhaps in advancing years." Admitting that this placed the attending physician in a difficult moral position, the bishop stated, "Yet if we have faith that beyond death there is waiting the everlasting mercy of the Creator, then it would seem that a time comes when it is right to accept the natural death of the body."

ANGLICAN REFORMS

Detailed plans for reform in the method of appointing bishops of the Church of England were made public in London by a special Anglican commission. While acknowledging that the present system, under which bishops are appointed by the Crown upon the advice of the Prime Minister, produces "good bishops of adequate scholarship and powers of leadership," the report stated, "We are disturbed by the fact that so many bishops tend to come from the same upper-middle-class background." In calling for reform, the report urged that the powers now exercised by the Prime Minister should be transferred to the church.

● In another action, a long-standing law of the church was reversed when the Convocation of Canterbury voted that persons committing suicide may in certain cases receive church funerals and burials in consecrated ground. While suicide remains sinful, the report said, persons who kill themselves because of incurable diseases or because they face criminal attack or torture as spies should merit no moral condemnation. Neither should the "altruistic" giving of one's life be regarded as suicide.

BALLOTS AND BELIEFS

While the bands played, bunting waved, and loudspeakers blared during last November's general election campaign, two industrious political scientists were traveling from contest to contest, studying not the candidates but the voters. One of their findings was that religion, acting as a partial guide for candidate selection—perhaps more actively than most people realize—exercises a strong influence on voting habits and political party affiliations in the U.S.A. ● Dr. Gerhard Lenski, associate professor at the University of Michigan, and Oliver A. Quayle, III, vice-president of Louis Harris and Associates, national opinion pollsters, stated that most scholars and laymen alike are of the opinion that religion's influence on politics is small and declining. This is not so, claims Mr. Quayle. ● "While religious groups do not vote with rigid conformity or under the direction of their leadership, their vote clusters in blocs." For better or for worse, said Dr. Lenski. "It is a real and important factor in American voting behavior." In the final analysis, Mr. Quayle said, "We must believe that religious convictions are a good influence on people. The great truths common to all faiths need more, not



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less, application.” ● Sharing this opinion was Dr. Alfred B. Minyard, general secretary of the Lord's Day League of New England, who urged the Church to leave the “safe isolation of stained-glass sanctuaries and get into politics.” Society, he said, “is increasingly shaped by pressure groups, and churchmen must be willing and able to enter the field with purposeful action or else withdraw into ivory-towered isolation and abandon the field.”

FREEDOM AND RESPONSIBILITY

A Protestant, a Roman Catholic, a Jew, and a secular humanist displayed a considerable area of agreement on the topic of religious liberty at the first national institute on Religious Freedom and Public Affairs held in Washington, D.C., under the sponsorship of the National Conference of Christians and Jews. Present were: Rabbi Robert Gordis, professor of Bible at the Jewish Theological Seminary in New York; the Rev. Edward Duff of the Jesuit House of Studies in Weston, Massachusetts; Dr. Roger L. Shinn, a professor at Union Theological Seminary in New York; and Dr. Sidney Hook, chairman of the Department of Philosophy at New York University. ● All agreed that the concept of separation of Church and State is a fairly new development in human history and that a great deal of effort, clarity, and imagination will be required to apply this concept to all the complex issues that arise in modern society. ● Both Dr. Shinn and Father Duff warned of the threat to religious liberty and to religion itself that is presented by what they described as a new religion of the “American way of life” as a “cult of nationalistic humanism.” Both saw the chief manifestations of this trend in the public schools. Dr. Shinn said Protestants “do not want the schools to be instruments of Protestant Christianity,” but neither do they want them to teach that the “religion of democracy is deeper than faith in God.” Rabbi Gordis said that Jews are concerned about the “widespread religious illiteracy of our generation,” but he argued that teaching religion or teaching about religion in the public schools would not remedy this situation, and might, in fact, lead to the development of a “religion-by-rote which would spell the decay of religious vitality.”

MOSES CROSSED A MARSH

Jewish scholars have completed for the first time in history a direct translation of part of the Bible from Hebrew into English and have announced some surprising discoveries. Publication of their translation of the first five books of Moses, also known as the Torah or Pentateuch, has begun this January in Philadelphia, Pennsylvania. Dr. Harry M. Orlinsky, editor-in-chief of the committee of seven leading Jewish Biblical scholars who worked for eight years translating the Books of Moses, said that one of the discoveries according to their research is that the commandment against taking the “name of the Lord thy God in vain” is not an injunction against profanity but against perjury. Another is that the Israelites fleeing from bondage in Egypt did not cross the Red Sea, but instead traversed a marsh which is now part of the Suez Canal. This does not lessen the account, said Dr. Orlinsky, for “in all probability the area was covered with water to substantial depth in the time of the Exodus.” ● Another revision of the Bible was celebrated recently in New York City. A special service of Thanksgiving for the Revised Standard Version of the Holy Bible and a dinner honoring 300 Bible scholars, church leaders, and publishers launched a year-long observance of the tenth anniversary of the publication of the Revised Standard Version.

HOW MUCH RELIGION IN SCHOOLS?

Should the current United States Supreme Court hearings on the new tests of prayer and Bible-reading in public education systems lead to a ban on such practices, almost half the nation's schools would be affected, according to a recent survey. After reviewing the schedules of 4,000 public school systems, Dr. Richard B. Dierenfield of Macalester College, St. Paul, Minnesota, has found that 42 per cent of U.S. public schools

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hold daily Bible readings. Broken down regionally, this figure represents 77 per cent of the schools in the South, 67 per cent of those in the East, 18 per cent of those in the Midwest, and 11 per cent of western schools. In addition, he learned that one-third of the nation's public schools conduct daily "home-room devotional exercises" which usually include the recitation of the Lord's Prayer as well as Bible-reading.

POVERTY BEGINS AT HOME

A call for churches to join with labor, management, and government to abolish poverty in the United States and throughout the world has been issued by the National Council of Churches. "Poverty is no longer necessary," stated a report sent to all member churches; "it is ethically intolerable." Listing facts about poverty in this country, the message stated that United States families on the lowest fifth of the economic scale have an average annual income of about \$1,500. More than half of the persons sixty-five or over have cash incomes of \$1,000 or less. Seven million people depend in whole or in part on public assistance.

● Among groups who are on the lowest rungs of the economic ladder, the message mentioned seasonal agricultural workers; low-production farmers; nonwhite workers and members of other minority groups; workers in occupations that have no minimum wage laws or labor organizations; young people, especially those with less than a high school education; working women; and older workers. Suggested remedies were more adequate social insurance for illness, unemployment, and old age; extension of minimum-wage laws; vocational guidance, training, and retraining for workers affected by technological change; achievement of full production; and a more satisfactory rate of economic growth.

IN PERSON

A number of persons have been named to undertake new responsibilities in the work of the national church. ● In October appointments to Episcopal National Council staff positions were announced. Mr. Donald S. Frey was appointed by Presiding Bishop Arthur Lichtenberger to the position of associate secretary in the Division of Christian Citizenship of the Department of Christian Social Relations. Mr. Frey, an attorney from the Diocese of Chicago, will be responsible for long range studies on church-state relations, the church's attitude on war and peace, and Christian citizenship in political affairs. Since graduation from Yale University Law School, Mr. Frey has practiced law in New York, Washington, D.C., and Chicago. He is a member of several committees of the American Bar Association and of interchurch and community associations in Evanston and Chicago. ● Bishop Lichtenberger also announced the appointment of the Rev. George L. Reynolds, Jr., to the position of associate secretary in the Leadership Training Division of the Department of Christian Education. Born in Opelika, Alabama, Mr. Reynolds attended Sewanee Military Academy, the University of the South, and Virginia Theological Seminary. He was rector of St. Christopher's Church, Warrendale, Pennsylvania. ● The Rev. Edwin G. Bennett became associate secretary in the Home Department's Division of College Work. Born in Binghamton, New York, Mr. Bennett was graduated from Dartmouth College and Virginia Theological Seminary. Since his ordination he has served parishes in Pennsylvania, West Virginia, and New York, and has been director of college work in the Diocese of Pennsylvania since 1959. ● The National Council's Staff Committee on Indian Work has a new field consultant—the Rev. Reinhart B. Gutmann. His responsibilities will be in connection with the church's social-welfare work among the Indians. For the past two years Mr. Gutmann has been executive director of Friendship House in Washington, D.C. Before that he served for fifteen years as executive director of Neighborhood House and the Episcopal City Mission Society in Milwaukee, Wisconsin.



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Hearts without Walls

The Desegregated Heart (Morrow, \$5.00) is a remarkable book. It is first and foremost a sensitive and revealing analysis of the complex problem of race relations in the South, but its real value does not stop there. After finishing the book, the reader will find that he has not only a deeper understanding of the Southern situation, but a deeper understanding of himself as well. This is a story that not only probes the issue of race, but the darkest corners and the noblest hopes of the human heart.

Sarah Patton Boyle is a Virginia Episcopalian, a daughter of one of her state's oldest and most distinguished families. Her environment and upbringing were those of any other Southerner of her time and circumstances. She reached a turning point in her life in 1950 when a young Negro went to court to gain admission to the Law School at the University of Virginia. A citizen of Charlottesville and the wife of a University of Virginia professor, Mrs. Boyle eagerly and actively advocated the admission of the Negro student. From this beginning, she became one of Virginia's foremost leaders in the struggle for rights.

The Desegregated Heart is Mrs. Boyle's story of her personal involvement in this struggle. The reader follows her through a troubled decade that saw the first tentative steps toward desegregation overshadowed and overwhelmed by the doctrine of "massive resistance," until, finally, this doctrine collapsed. Events, names, and places are mentioned only as they have a bearing on the author's own experience. The book is not a history of desegregation in Virginia, but an intimate and moving chronicle of one sympathetic human being caught up in the process. We move vicariously with the author from her early optimism and boundless faith in her native South through experiences of frustration and rejection to what seem

to be final disillusionment and despair. But within that despair she finds God, and through Him a deeper understanding of the human heart—her own as well as those of the whole human family.

One of the greatest problems in race relations is that of communication across geographical and racial lines. To many Northerners the attitude of the white Southerner is incomprehensible. Apparently divorced from any sense of logic or justice, his attitude is often assumed to be a simple matter of moral blindness or depravity. The white Southerner, on the other hand, finds himself defending a system which is as much part of his emotional conditioning as is his commitment to a free-enterprise economy. He cannot believe that the attacks upon it spring from anything but the basest of motives.

The average white Southerner concentrates upon what he sees to be good in the system and usually encounters only those Negroes who have long since learned to tell him only what he wants to hear. He is often honestly convinced that the average Negro likes the system as much as he does. At the same time the Southern Negro, who now fights for his rights after suffering for so long, finds it hard to believe that there is any real concern for the Negro left in the heart of the Southern white man.

In the midst of this dark maze of misunderstanding, *The Desegregated Heart* stands like a bright beacon. As a white Southerner, Mrs. Boyle gives an accurate and compassionate description of the traditional Southern attitude which any Northerner would do well to read. But, by the same token and in the same spirit, she points out the inherent immorality and injustice in this attitude in a manner which might reach even the most ardent segregationist. Even more helpful is her probing of the blind spots of both the Negro and the white Southerner in the attitude of



Sarah Patton Boyle

each toward the other. She demonstrates quite clearly that many Southern white liberals do not know the real Negro any better than do the segregationists. She also lays bare some of the Negro's preconceptions about the white man that are as false in their own way as are many of the white man's prejudices about the Negro.

Mrs. Boyle's insights are keen and penetrating. The clarity and compassion with which she presents them cannot help but lead many of us to a deeper understanding of this difficult problem. But what is most important for those deeply involved in this situation is the culmination of her pilgrimage of the heart. In her new and deeper relationship with God in Christ, Mrs. Boyle discovers three things. First, she finds the strength and the serenity to endure and persevere without bitterness or hate; these keep her active and creative in the struggle for freedom and justice. Second, she finds the humility to recognize and acknowledge her own sins, which can save her from self-righteousness and condescension. And, finally, she finds the power to love and accept with compassion and understanding all persons involved in



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this struggle, whatever the color of their skin or the nature of their ideas. These are the vital dimensions so often lacking in the present racial conflict. Mrs. Boyle does us the service of pointing once again to the only source from which they can come.

Christians are committed to the belief that the Gospel of Jesus Christ is the final answer to this pressing problem of race relations. If we are to keep this conviction from becoming a sterile cliché, we must give it concrete substance and specific application. The author has done this in her own life, and we are indebted to her, a fellow Episcopalian, for sharing this with us in a deeply moving and profoundly sensitive way.

—DUNCAN M. GRAY, JR.

A Pleasantly Angry Day

Peter Day asks a good deal of his readers in his sharply written and provocative *Strangers No Longer* (Morehouse-Barlow, \$3.95). He requires, if we are to get any real meaning from his important words, that we do at least two things. First, take a giant step backward to gain some reasonable perspective where we may look frankly at our modern view of the temporal church as it functions rather lamely in a divided world. Second, take an equally giant step forward toward the purposes of the kingdom of God and look carefully at the real Church—One, Holy, Catholic, Apostolic, and the Eternal Bride of Christ.

The resulting views as shown by Mr. Day are going to make a great many people howl. They are going to say that he is unrealistic, a high-church crackpot, a Protestant apologist, or, worst of all, "he's on the right track—but . . ."

In truth, Mr. Day is none of these things. Basically his book asks only that we give ear to Archbishop Temple's great plea to "let the Church be the Church." And this, Mr. Day maintains with considerable gusto and more than a dash of pepper, can be accomplished *only* by "renewed obedience to the Head of the Church." The lame social implications and complex hierarchical structures which have allowed most of us to think of the parish as the Church and the diocese as the

Kingdom must be seen for precisely what they are—mere conveniences or inconveniences in the world, depending on the degree of irrelevance of our point of view.

Thus, the author argues, the Church can have relatively little to do with Methodists or Presbyterians or Romans or even Anglicans—as such. These are “brands of Christianity” and are hardly the same as the Church. For the Church “is what men do when they hear of the kingdom of God,” and that kingdom is the one thing at which the Church was truly and perpetually aimed by its Founder, Head, and Bridegroom.

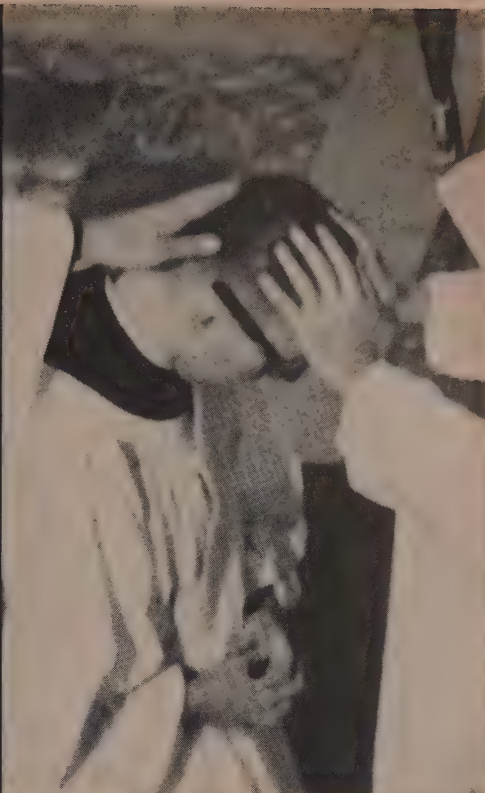
Much of Mr. Day’s reasoning stems from two rather unusual sources. He turns often and wisely to the Epistle to the Ephesians, a letter not often used today. Freshly read, as it is here, Ephesians has a lot to teach us. Beyond that, he asks us to turn with him to the guidance of the Holy Spirit, the basic source of all our revealed knowledge of God. This approach alone is going to antagonize those who like to think of the Church as a complete and closed organization.

There are a good many other statements here which are going to irritate. For instance, the author sharply insists that the Church is in no way the kingdom of God. “It is, rather, the dialectical product of the encounter between the kingdom and the world.” Consequently, when the Church tries to exercise power in the world, the world simply takes over the Church. The kingdom of God is not of this world. When self-righteous men “advocate ‘Christian’ political platforms,” they are “deceiving themselves if they think that they are making their society more acceptable to God or bringing it nearer to the kingdom.”

The only actions, Mr. Day insists, which can be validly Christian within the kingdoms of the world are those which “bear witness in this world of God’s mighty acts in Christ and of the kingdom that is to come.” This is the only true mission of the Church and the only valid occupation for all the Church’s members.

Few people are likely to agree with all that Peter Day says in this pleasantly angry book—either his theory or his method. And this may prove to be one of its most valuable aspects. It may jolt us enough to look again at one of the foundation stones of Christian belief and the underlying theme of the book: Christ’s sacrifice makes

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us "no longer strangers and sojourners." The Church here and now and the kingdom are based on this fact. It is long past time for us to accept it.

—ROBERT H. GLAUBER

Yet Another Blow

It is difficult to separate Robert Frost the man from Robert Frost the poet. The many thousands who have heard him "say" his poems in public, interspersing them with sly comments on the human scene, will always think of that rugged and shrewd face and that drawling New England voice when they pick up a book of his verse. Perhaps this is just as well. In Frost, to an extent not always true, the poem is the man and the man is the poem.

Frost, America's nearest equivalent to a poet laureate, was eighty-eight on the same day his new book, *In the Clearing* (Holt, Rinehart & Winston, \$4.00), was published. For some years now the literary critics—once a bit condescending toward the deceptively homespun and lucid poet—have been aware that Frost is far more than the most gifted rhyming rustic. A first-rate intellect and a tough-minded but not desperate cast of thought and emotion underlie his seemingly casual poems, giving them the strength of Vermont granite. Thus it was that, when his new book appeared, critics and literate public alike wondered whether it would be the familiar Frost or a new one.

The book is uneven. Much of it is the kind of playful verse that a poet ordinarily composes for his passing amusement, but does not preserve between hard covers. But a large portion of *In the Clearing* is not only first-rate Frost, but Frost in a new key.

The present volume concentrates relatively little on the tangible New England vistas of mountains, farmyard, farmer, wife, and cow. There is a new emphasis on the intuition of things above or beyond or behind the symbolic landscapes of his earlier verse. It will not do to pin Frost down with a label, and already I can hear his indulgently mocking laughter if I say that this is the most religious book of poetry he has written. And yet I think it is. Religious not in any credal sense, but religious because it takes seriously and makes real a hovering sense of things beyond sight and speech.

This is a genuinely exciting thing. A poet in his eighties has written a

book that shows authentic development and growth in his own perceptions. And a half-dozen of these poems will rank with the poet's best from the strictest literary viewpoint.

No reader will soon forget the beginning of the frontispiece poem:

*But God's descent
Into flesh was meant
As a demonstration
That the supreme merit
Lay in risking spirit
In substantiation.*

Nor are there many poems with a more haunting finality than the concluding one:

*In winter in the woods alone
Against the trees I go.
I mark a maple for my own
And lay the maple low.*

*At four o'clock I shoulder axe
And in the afterglow
I link a line of shadowy tracks
Across the tinted snow.*

*I see for Nature no defeat
In one tree's overthrow
Or for myself in my retreat
For yet another blow.*

In short, this book is not a poetic afterthought. Lovers of poetry as well as of the man can well pray that *In the Clearing* will not be Frost's last word. He is just beginning to say clearly many things that previously he only hinted. Some kinds of life seem to begin at eighty or thereabouts.

—CHAD WALSH

THE ANCIENT LIBRARY OF QUMRAN, by Frank Moore Cross, Jr. (Doubleday, \$1.25).

If you still have not taken time to read any of the new books about the finding of the Dead Sea Scrolls and their application to our historical knowledge of the Bible, this is an excellent one to read. It is both comprehensive and current.

—J.W.

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E-23

Troubles in TV Land

by John G. Harrell

MANY people are beginning to find television a bore. For the past few years originality has not been much in evidence, and without it, our interest begins to dim. If we give it any thought, we wonder why the television broadcasters haven't figured this out already. Of course they have, but still the same trend goes on. As a result, we are faced with two problems that should be of great concern to us as Christians.

The first problem involves our nation's use of the greatest means of communication ever devised. Television is capable of reaching instantaneously almost every person in the United States with both sight and sound. Limited international telecasting is already a reality. But who and what determines the nature of the programs offered?

By law, the individual television stations are held responsible for broadcasting in the public's interest, convenience, and necessity. The networks which supply the majority of television programs to the local stations are beyond the regulation of the Communications Act. The significance of this fact was never made clearer than during the past two months and may point us to demand new legislation.

In the fall, N.B.C. premiered the first distinctive show to come along for some time. Scheduled early Monday evenings, it was called, *It's a Man's World*. Combining whimsy and realism, it attempted to deal with issues commonly encountered in growing up. The four young men whose adventures were the substance of the show were honest portrayals—they were not the Henry Aldrich or Dobie Gillis caricatures of teen-age youth, but contemporary Tom Sawyers and Huck Finns a few years older. In meeting the issues presented to them, they relied on inner moral resources and motivations that were convincing.

The Television Code and the famil-

iar plots of a thousand other programs were not arbitrarily superimposed on these four youths and the choices they made. That of course would be enough to set this show apart from all the rest. Coupled with this originality, however, was uncommon creativeness in filming and editing the show. The stories were frequently told by visual means that made our television tubes exciting to look at for the first time in a long while.

What happened to this splendid television program? By mid-November it was threatened with cancellation, the network claiming difficulty in finding and keeping sponsors. Then it was reported on November 21 that Mr. Mort Werner, N.B.C.'s vice-president in charge of programing, stated: "While not particularly pleased about the audience reach of the show, we're more than delighted with its quality and critical acclaim. We will stay with this show." A week later it was canceled by the network as of the end of January.

Typical of the television industry, blame was placed on sponsors or lack of sponsors and on the audience ratings. The audience in this case was estimated to be about 20 million a week. Such an audience apparently does not please N.B.C., and, since the network operates outside of the Communications Act, it did not need to consider whether such an audience indicated the public's interest, convenience, or necessity.

With the cancellation announcement came a flood of mail to the network. Two of the actors, who played Vern and Tom-Tom, hitchhiked to New York to protest to N.B.C. in person. It is not generally known that they were greeted by police who firmly removed them from the offices of the network without being interviewed.

Meanwhile, Kathryn Cole, manager of N.B.C.'s department of information, wrote to us explaining the network's

cancellation. Her explanation is extremely important, because it is a completely new one. Many local stations affiliated with N.B.C. were not telecasting the show, and N.B.C. was faced with "decimation of our entire network structure during a vital part of the evening." The network, then, instead of responding to the public demand or staying with a quality program, put its own interest first.

Television plays a significant role in American culture. It is too important to be left completely under the control of commercial interests more concerned with their survival than the public's interest. It is a complicated industry, and mass communication in a free society is fraught with problems. But we cannot be complacent about the situation as it now exists. We need to learn more and discuss the issues more often. Then our course of action as members of society should be clearer for us.

The second problem raised by *It's a Man's World* is the moral one of our personal use of television. This new program was hailed by the critics because of its originality.

The trouble for all of us when faced with creativity is the unfamiliarity of it. We feel uneasy. We are called upon to make a response that we never made before because we never had the same encounter before. *It's a Man's World* presented us with engaging, often heroic young men, more real than the mass media have possibly ever presented. Gone were the clichés of changing voices and innocuous ineptitude that have passed for humor at the expense of adolescence since Mickey Rooney played Andy Hardy. It is not that we do not want to admit American young people actually encounter important issues in their lives and respond with commitment. The difficulty is in our exchanging a stereotype for an image that has some correspondence

with reality. The demand is for us to grow and change.

The demand was doubled for us in the case of *It's a Man's World*. We were also presented with fresh ways of telling a story. There were unusual camera angles, shifts in point of view, and rhythmic changes in the editing. We could not look at this show in the same way we looked at other programs.

The vast American public was not prepared for such a challenge. It must be of concern to us, however, if we prefer not to grow—if we prefer to be lulled by the commonplace. We need to ask ourselves: what role is television playing in my life? Why do I choose to look at certain programs and choose not to look at certain other programs? What are the religious and moral dimensions of my choices?

THE current television season has not been without moments of greatness. These were the moments when the medium displayed its importance in public affairs.

The day the Giants and Yankees were ending the World Series, Walter Schirra blasted off for a six-orbit flight around the world. The networks, despite decreased public interest in the astronauts, televised the launching and kept the world informed throughout the day of the flight's progress. Tapes were sent to Europe by Telstar.

Meanwhile, events at the University of Mississippi were coming to a head. The President had scheduled an announcement for radio and television at 7:30 p.m., September 30, but conversations with Mississippi's governor delayed the broadcast until 10:00 when the networks again rearranged their programs to carry the President's message. During the same hour, violence on the university campus erupted. C.B.S. was already on the spot, and A.B.C. and N.B.C. carried the news only an hour later in the evening.

Events in Mississippi continued to be covered, although the Cuban crisis had begun to build up. On October 22, the President once again spoke on radio and television, this time announcing the United States' determination that the Soviet arsenal in Cuba would be disbanded. During the days that followed, television covered developments from the United Nations and the session of the Organization of American States. News bulletins were frequent, and when there was no news, this assuring information was relayed.

Continued on next page

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TROUBLES IN TV LAND

At the height of the crisis, N.B.C. presented a ninety-minute program titled, "Clear and Present Danger." But incredible as it sounds, the program was regularly interrupted by the announcer saying, "'Clear and Present Danger' continues after this announcement from our sponsor." Not only was the commercial inappropriate, but threatened to negate the actual urgency of the situation.

Radio and television communications, on the other hand, served to relieve the crisis, as information passed more readily between Moscow and Washington through these means than the usual diplomatic ones. This fact was acknowledged by the President himself.

By Christmas the Cuban situation had been so eased that release of prisoners from the Bay of Pigs invasion was arranged. News of the agreement was followed by delay, and anxiety among families and friends in the United States was raised. When at last the prisoners returned, television was employed at the airport to reassure those who waited that their loved ones had arrived.

Once again in December the President made exceptional use of television to hold an informal conversation with reporters from the three major networks. He summarized his first two years in the White House and gave perspective to some of the critical events during his administration.

In unswerving service to the public interest, television fulfills its promise. When its loyalties are divided, the public is certain to suffer. The current season provides abundant proof of television's capacity and failure and spurs us as individuals to evaluate our own use of the medium.

Recommended Reading

Want to know more about the workings of the television industry? The following three books may be of help to you.—J.G.H.

The Eighth Art: Twenty-Three Views of Television Today. Introduction by Robert Lewis Shayon. 269 pp. New York: Holt, Rinehart & Winston. \$5.00.

The Television Dilemma: Search for a Solution. By Yale Roe. 184 pp. New York: Hastings House. \$4.00.

TV in America: The Morality of Hard Cash. By Meyer Weinberg. 312 pp. New York: Ballantine Books. 75¢.

Greater than Authority

A peculiar difficulty under which Christians labor in reading the Bible is their knowledge that it is the Voice of Authority. The Voice of Authority, any authority, is always intimidating, and those who listen to it quite frequently form the comfortable habit of closing their ears lest they hear something that they would prefer not to hear or, more frequently still, not listening at all because they know in advance what it is going to say. Christians in the presence of Scripture are very often like children in the presence of parents whose reiterated Do's and Don'ts fall upon totally unhearing ears.

The analogy is in some respects remarkably exact, for we are in a partial but definite sense children. To our childhood, and our paternity, we recurrently allude in liturgy and prayer. The mischief, willfulness, and boredom, whose ubiquity in children is often casually ascribed by parents to demonic influences, are no less conspicuous in those who are only by convention described as grown up. We know, or think we know, what is going to be said by Authority. We are dimly aware that what is going to be said will embody some impeccable and worthy truth. But we have heard it before, and it will be both tiresome and embarrassing to hear it again. In any case, a part of us is deeply convinced that the worthy and impeccable truths are neither necessary nor relevant to us.

It is hard to avoid such reactions. It may help to do so if one approaches the Bible with those faculties that are, unquestionably and by definition, mature: our minds and our critical judgment. It is helpful too, to detach oneself for a moment from one's faith. For the ironic fact is that the very quality of childhood that faith requires us to acknowledge is likely to become an obstacle to faith itself. It is useful to consider the Bible with critical detachment, without feeling like a child in the presence of an admonitory parent. With this attitude one is likely to attend to the Bible's teaching more carefully, and to form a more just appreciation of some of its qualities.

It is particularly the letters of Saint Paul that come alive most dramatically if one tries to leave aside for a

moment the sense—necessary, but strangely susceptible of perversity—of filial awe. To approach Saint Paul with the same detachment that one approaches any other classic writing is sometimes to experience revelation. When the Epistles are taken merely as statements on the good life, their wisdom and subtlety become more obvious than when they are taken merely as commands. They shine with good sense and good will, and a perception of psychological needs, that in the end is more likely than any prior reverence to convince the reader that they are, indeed, inspired. As is so often the case in Christian teaching, the application of intelligence, detachment, and critical judgment may here evoke a more complete acceptance than will a routine and formal piety.

For the Epistles are illuminated by a vital, current understanding of mankind. They are remarkably prescient. The therapies of modern psychiatry are anticipated with a precision that must be startling to unbelievers. The law in Saint Paul (ROMANS 7, for example) corresponds very closely to the superego in Freudian jargon, and the lower nature, to the id. To philosophical idealists, the statement that "we, being many, are one body" is the prototype of their elaborate system of the real will. And in the same letter in ROMANS 12 is the famous and complete statement of human fulfillment, a statement that, in less lucid language, has been made a thousand times in our century by psychiatrists, all unknowing that it has taken them almost two thousand years to come upon the recipes for mental health that were set forth by the apostle.

The Epistles are quite contemporary. Modernity is no virtue in itself, but the fact that much philosophy and psychology in our era return to the formulations of the Bible, is certainly an indication of the Bible's persistent relevance and solidity. To read Saint Paul with the same critical sense and the same absence of filial intimidation that one brings to secular writers is to illuminate not only the currentness but also the timelessness of his letters.

—LAURENCE LAFORE

FEBRUARY

- 2 Purification of St. Mary the Virgin
- 3 Third Sunday after Epiphany
- 5-7 National Canterbury Committee of the National Commission for College Work, Greenwich, Conn.
- 10 Septuagesima
Race Relations Sunday
- 12-13 Executive Committee, Board of Directors, Girls Friendly Society, New York, N.Y.
- 15-17 Joint meeting, General Division of Women's Work and General Division of Laymen's Work, Princeton, N.J.
- 17 Sexagesima
- 17-24 Brotherhood Week
- 19-21 National Council, Greenwich, Conn.
- 24 Quinquagesima
- 25- General Board, National Council of Churches, Denver, Colo.
Mar 1
- 25 St. Matthias the Apostle
- 26 Shrove Tuesday
- 27 Ash Wednesday
Mar 1 World Day of Prayer

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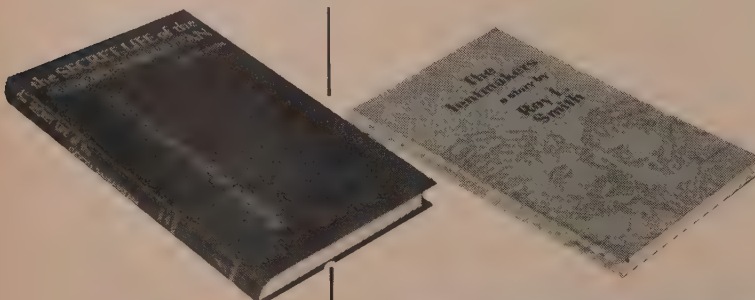
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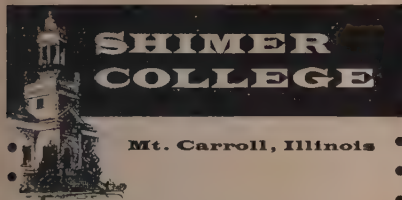
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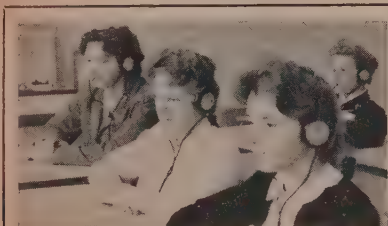
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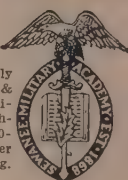
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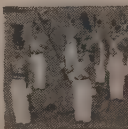


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- 1 **Brechin, Scotland:** John Chappell Sprott, *Bishop*.
- 2 **Brisbane, Australia:** Philip Nigel Warrington Strong, *Bishop*; Horace Henry Dixon, *Coadjutor*; Wilfrid John Hudson, *Assistant Bishop*.
- 3 **Bristol, England:** Oliver Stratford Tomkins, *Bishop*; Clifford Leofric Purdy (Malmesbury), *Bishop*.
- 4 **British Columbia, Canada:** Harold Eustace Sexton, *Archbishop*.
- 5 **British Honduras:** Gerald Henry Brooks, *Bishop*.
- 6 **Bunbury, Australia:** Ralph Gordon Hawkins, *Bishop*.
- 7 **Calcutta, India, and Pakistan:** Hiyarindu L. J. de Mel, *Metropolitan*; John Richardson (Nicobar Islands), *Bishop*; William Arthur Partridge (Nandyal), *Bishop*.
- 8 **Caledonia, Canada:** Eric George Munn, *Bishop*.
- 9 **Calgary, Canada:** George Reginald Calvert, *Bishop*.
- 10 **California, U.S.A.:** James A. Pike, *Bishop*; George Richard Millard, *Suffragan*. (Work in the inner city and growing suburbs.)
- 11 **Canberra and Goulburn, Australia:** Kenneth John Clements, *Bishop*.
- 12 **Canterbury, England:** Arthur Michael Ramsey, *Archbishop*; John Taylor Hughes (Croydon), *Bishop*; Lewis Evan Meredith (Dover), *Bishop*; Stanley Woodley Betts (Maidstone), *Bishop*; Kenneth Charles Harman Warner, *Assistant Bishop*; Alfred Carey Wollaston Rose, *Assistant Bishop*.
- 13 **Cape Town, South Africa:** Joost de Blank, *Archbishop*; Roy Walter Frederick Cowdry, *Suffragan*; Gilbert Price Lloyd Turner, *Assistant Bishop*.
- 14 **Cariboo, Canada:** Ralph Stanley Dean, *Bishop*.
- 15 **Carlisle, England:** Thomas Bloomer, *Bishop*; Sydney Cyril Bulley (Penrith), *Bishop*.
- 16 **Carpentaria, Australia:** Seering John Matthews, *Bishop*.
- 17 **Cashel, Emly, Waterford, and Lismore, Ireland:** William Cecil de Pauley, *Bishop*.
- 18 **Central America:** David E. Richards, *Bishop*. (Unity in diverse society; raising a national priesthood; missionary vocation, co-operation, and extension; role of social service.)
- 19 **Central Brazil:** Edmund Knox Sherrill, *Bishop*.
- 20 **Central New York, U.S.A.:** Walter M. Higley, *Bishop*. (College work [Chaplains Charles Tyler, Robert Ayers]; town and country; work among deaf [Rev. William Lange, Capt. Kenneth Slater]; among Onondaga Indians [Capt. and Mrs. Raymond Oehly]; urban renewal [Syracuse, Utica].)
- 21 **Central Tanganyika, East Africa:** Alfred Stanway, *Bishop*; Yohana Omari, *Assistant Bishop*; Maxwell Lester Wiggins, *Assistant Bishop*; Musa Kahurunga, *Assistant Bishop*.
- 22 **Chekiang, China:** Kwang-hsun Ting, *Bishop*.
- 23 **Chelmsford, England:** John Gerhard Tiarks, *Bishop*; William Frank Percival Chadwick (Barking), *Bishop*; Frederick Dudley Vaughan Narborough (Colchester), *Bishop*; Thomas Geoffrey Stuart Smith, *Assistant Bishop*.
- 24 **Chester, England:** Gerald Alexander Ellison, *Bishop*; David Henry Saunders-Davies (Stockport), *Bishop*; Gerald Tom Greenwood, *Assistant Bishop*.
- 25 **Chicago, U.S.A.:** Gerald Francis Burrill, *Bishop*; Charles Larrabee Street, *Suffragan*; James W. Montgomery, *Suffragan*. (Witness in changing metropolis; work in medical centers, universities, Episcopal Charities; companionship with Zululand-Swaziland; stewardship for mission.)
- 26 **Chichester, England:** Roger Plumpton Wilson, *Bishop*; James Herbert Lloyd Morrell (Lewes), *Bishop*.
- 27 **Chota Nagpur, India:** Sadanand Abinash Bishran Dilbar Hans, *Bishop*.
- 28 **Christchurch, New Zealand:** Alwyn Keith Warren, *Bishop*.
- 29 **Clogher, Ireland:** Alan Alexander Buchanan, *Bishop*.
- 30 **Colombo, Ceylon:** Archibald Rollo Graham-Campbell, *Bishop*.
- 31 **Benin, Nigeria:** Agori Iwe, *Bishop*.



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Know Your Diocese



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When the Psalmist sang, "I will set His Dominion in the sea" (see diocesan seal), he could not have envisioned the 120 miles of the Diocese of Long Island stretching out into the Atlantic Ocean directly south of Connecticut and having within its 1,573 square miles a population of 7 million.

In 1868 when the rural area of Long Island was separated from the Diocese of New York, there were fifty-three parishes. Today there are 177 parishes, missions, and chapels, with 269 clergy and 240 layreaders ministering to 120,000 baptized persons, preparing 3,500 individuals for confirmation each year and instructing 26,000 church school pupils. There are five religious communities in the diocese with their retreat houses, hospitals, and rest homes.

The Rt. Rev. Abraham Littlejohn, first bishop of Long Island, received from Mrs. Alexander T. Stewart a gift of the present Cathedral of the Incarnation, Garden City, the Cathedral Schools of St. Mary and St. Paul, the See House, and spacious grounds—all making this the one cathedral town in the American church.

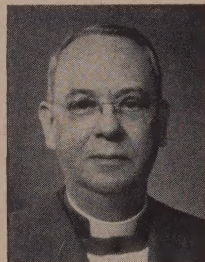
During Bishop DeWolfe's episcopate the diocese has greatly expanded. The Church Charity Foundation, comprising a general hospital, homes for the aged and the blind, and a nursing school, has increased its facilities and is now developing plans for the establishment of a new 150-bed hospital for the eastern area of the diocese.

The bishop's concern for vocations to the sacred ministry is exemplified by his annual three-day retreat for postulants, candidates, and deacons; his many conferences with those preparing for the ministry; and particularly his establishment of the George Mercer, Jr., School of Theology in Garden City, for men over thirty-two years of age preparing for the ministry. Suffragan Bishop Jonathan G. Sherman and Dean Robert F. Capon assist Bishop DeWolfe in the direction of the school. In 1958 Mrs. George Mercer, Jr., of New York City, made a generous donation of the present School of Theology building which serves some fifty students.

The bishop has been instrumental in establishing the first organized appeal for Episcopal Charities, and in the years since its inception, under the direction of Suffragan Bishop Charles W. MacLean, more than \$4.5 million have been contributed.

One of the outstanding events of diocesan life has been

the bishop's annual mission to Brooklyn, reaching thousands of people and bringing many souls into the church. Great missionary opportunities are presented in the Borough of Brooklyn, where over 3.5 million dwell in an area characterized by a constantly shifting population. Recently the bishop made available to the Church Army in the U.S.A., the properties of the Church of the Holy Trinity, Brooklyn Heights, for the national headquarters and training center.



The Rt. Rev. James Pernette DeWolfe, Bishop of Long Island, was born on April 7, 1895, in Kansas City, Kansas, son of George and Caroline DeWolfe. He was graduated in 1917 from Kenyon College, received his theological degree from Bexley Hall in 1919, and was ordained a priest the same year. He holds the following degrees: D.D., 1932, Bexley Hall; S.T.D., 1941, Columbia University; and LL.D., 1946, Adelphi College.

Bishop DeWolfe began his ministry in St. Peter's Church, Pittsburg, Kansas, and has also been rector of St. Andrew's, Kansas City, Missouri, and Christ Church, Houston, Texas. In 1940 he became Dean of the Cathedral of St. John the Divine in New York City. Eighteen months later he was elected fourth Bishop of Long Island and was consecrated on May 1, 1942.

Bishop DeWolfe served as a clerical deputy from the Diocese of West Missouri at three General Conventions. He is chairman of General Convention's Joint Commission on Church Music and has served as president of Province II. He is a trustee of General Theological Seminary, New York City, and is president of the Diocese of Long Island's School of Theology and head of its department of practical theology. He is bishop visitor of the Order of St. Anne, the Society of St. Margaret, and the Society of St. John the Evangelist, all in Boston, and of the Teachers of the Children of God, Maycroft, Long Island.

In 1960 Bishop DeWolfe was elected to represent Province II on the National Council of the Episcopal Church, and he is a member of the Council's Department of Christian Education.

EPISCO

Memo to the Editor:

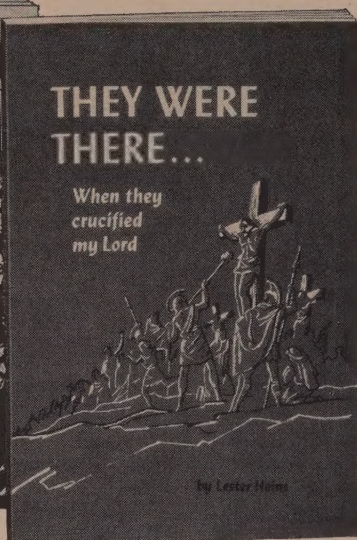
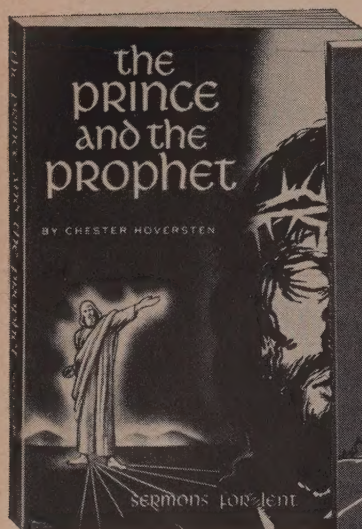
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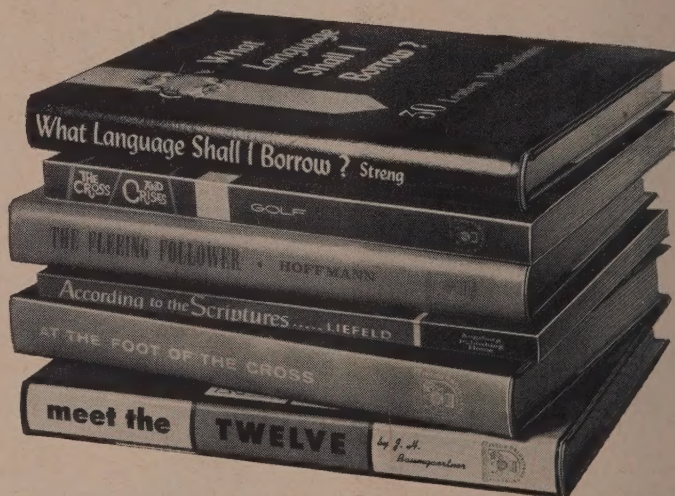
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